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Elementary Classics

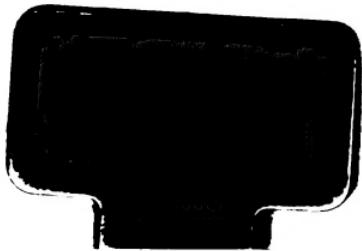
HOMER
ODYSSEY I

J. BOND M.A.
AND
A. S. WALPOLE M.A.

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HOMER'S ODYSSEY.

BOOK I.



HOMER'S ODYSSEY.

BOOK I.

Edited for the Use of Schools.

BY

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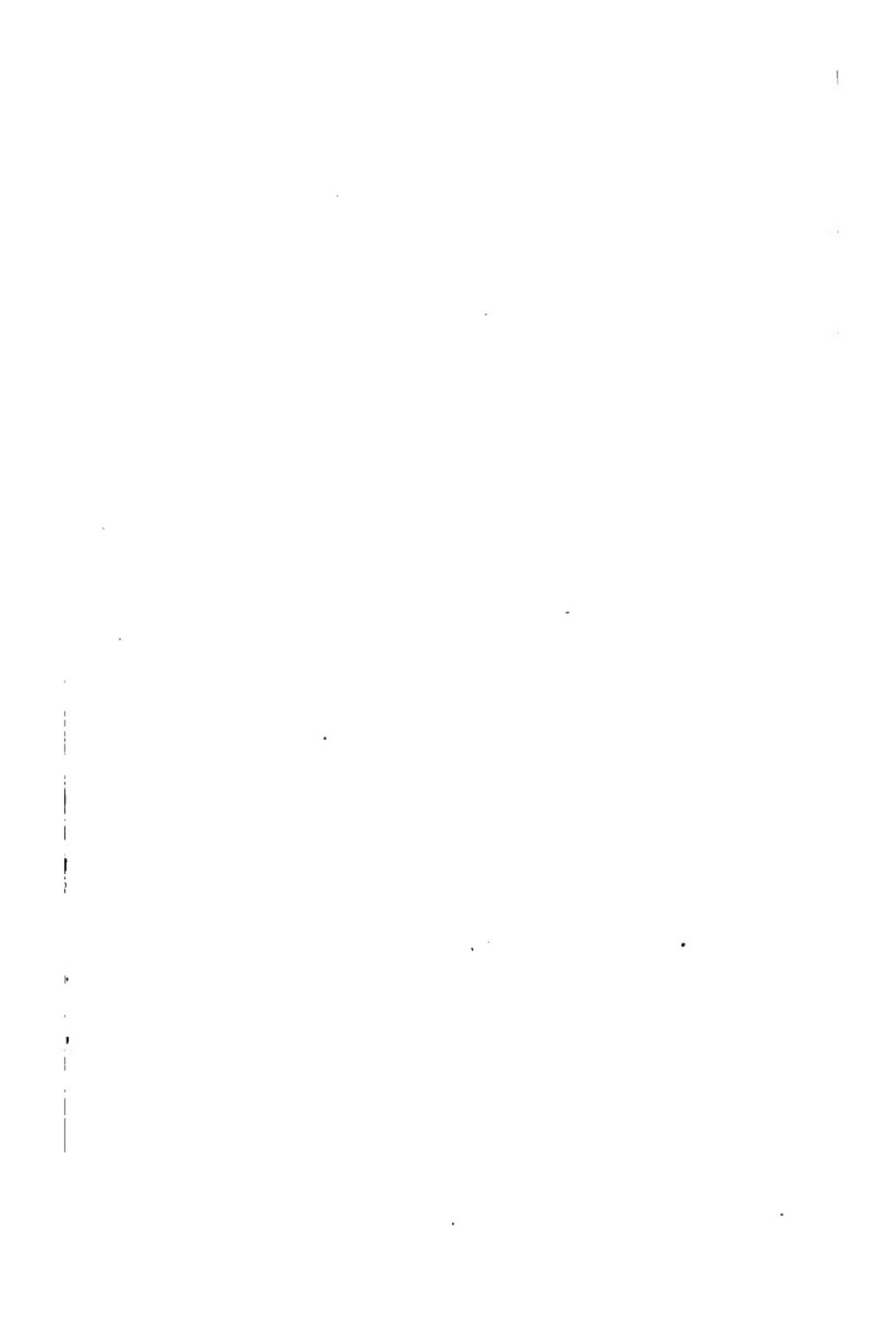
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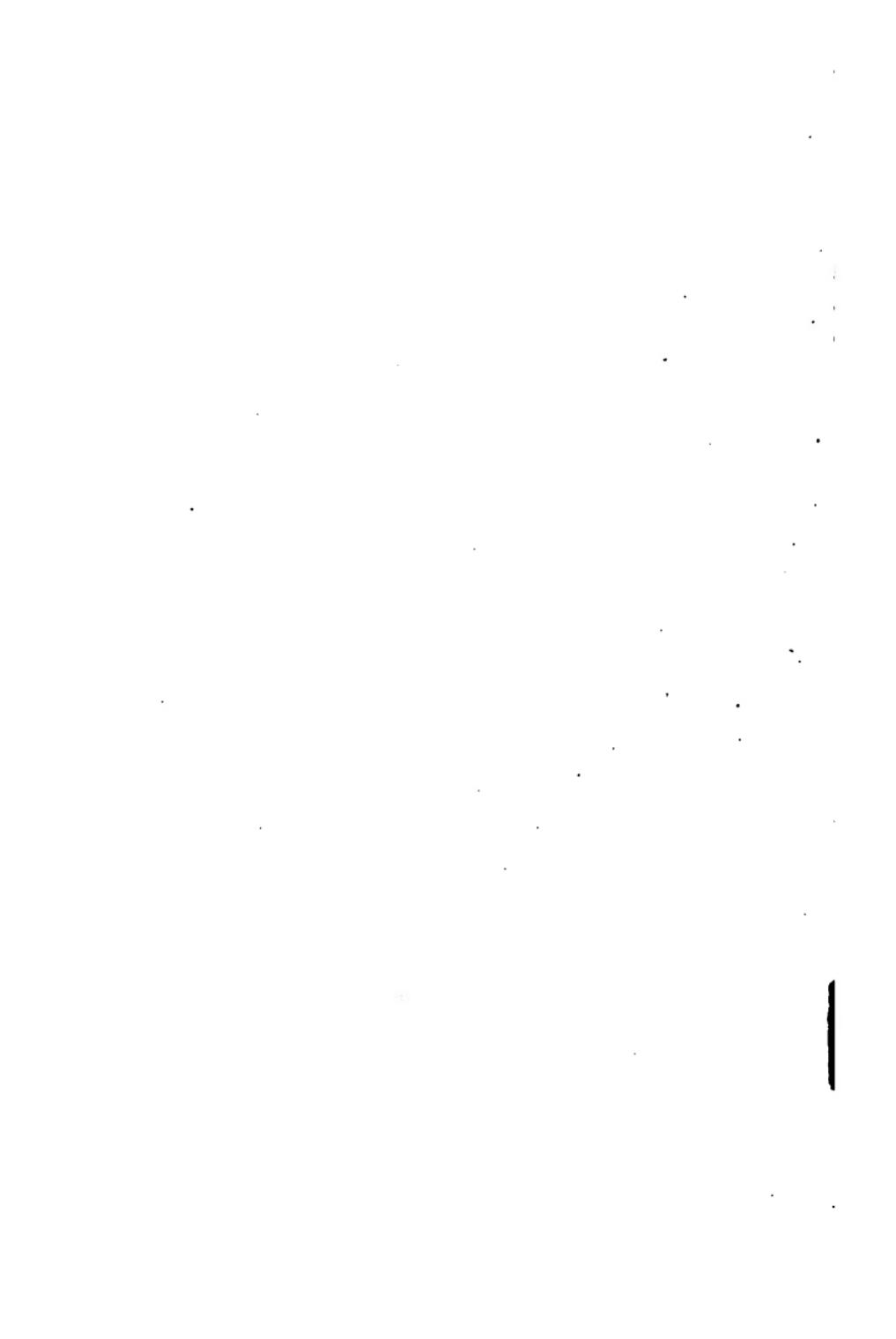
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PREFACE.

THE text of the present little edition is practically that of Dr. J. La Roche (Leipzig, 1867). The usual helps have been freely used, but above all the commentary of K. F. Ameis, 7th edition, revised by Dr. C. Hentze, with its invaluable critical appendix, and the Homeric Lexicon of Dr. G. Autenrieth (Leipzig, 3rd edition). The notes in square brackets are intended for more advanced students. The illustrations, taken from Dr. Keep's translation of Autenrieth's Lexicon (ed. 3, Macmillan & Co., 1882), have been inserted by the kind permission of Messrs. Macmillan.

References have been inserted to Goodwin's School Greek Grammar; Madvig's Greek Syntax; and Curtius' *Grundzüge der griechischen Etymologie* (ed. 5, revised by Dr. E. Windisch): the references in each case being by sections.



INTRODUCTION.

THE wooden horse, packed with Greek soldiers, was taken within their walls by the god-deserted Trojans, the once 'sacred city' ravaged and burnt to grimy ashes, and back sailed the conquering Greeks,—each to his own home. But one of them, a chief famed for his sage head in the council, and for his red hand in the foray, Odysseus, was not straight-way to return to 'the rocky home of Ithaka' for which he sorely yearned. For two whole years every peril of sea and land alike had he faced together with his comrades. He had foiled Kirke's baleful charm and the Cyclops' cruel might, the Seiren's deadly guile, and the clashing sea monsters,—had foiled them by unwearied patience and resourceful craft. But the ill-starred hero had moved mighty Poseidon's wrath, and that God kept him far from his home in a wooded isle, where Kalypso, a goddess fair, kept him, full loth though he was, longing for him to be her spouse.

Here the action of the poem begins, and the First Book is chiefly occupied with a description of the means proposed by Athené in council of the gods, to

bring the hero home, and with a picture of the state of his home in Ithaka.

In ancient times every one believed in a single Homer, the author of both Iliad and **The Poet.** Odyssey; with the exception of some few, who from differences in grammatical forms and from inconsistencies in facts, religion, and manners, looked

The Chōrizontes. upon the Odyssey as the work of a separate and later writer. These gained the name of the *χωρίζοντες* ('separators'). Hellanikus and Xenōn brought this idea prominently forward, but the greatest critic of antiquity,—Aristarchus **Aristarchus.** of Alexandria (fl. B.C. 156)—did not accept it.

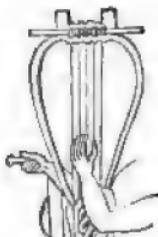
In modern times F. A. Wolf in his *Prolegomena* asserted that the Homeric poems were **Wolf's Prolegomena, A.D. 1795.** but a collection of ballads strung together into two more or less connected wholes. The question **Unity of the Odyssey.** cannot now be settled, but the Odyssey may be considered as mainly one poem, the Iliad rather a series of war-songs. But, be this as it may, the name Homer is a proper name, and all attempts to explain it away either as meaning 'patcher' or 'hostage' may be rejected as untrue.

Date. The Iliad was probably written about B.C. 850, the Odyssey about a century later: though different dates have been fixed upon by different critics, varying from B.C. 1100-500.

Mr. Gladstone says, tersely and well (Homer Primer, p. 141), "The qualities that mark Greek letters in general are pre-eminently found in Homer: *The Genius* such as force, purpose, measure, fitness, directness, clearness, and completeness. To these he adds a richness and variety, a comprehensive universality, which is given only to the highest genius. The force, which marks a full and healthy development in mind and body, is in Homer, as in the Greeks generally, not thrown idly about, but addressed to an aim. The thought is in strict proportion to the subject, and the language is fitted exactly to the thought. It goes to its end by the straightest road. The clearness of Homer is unrivalled in literature. The passages in which his meaning is open to the smallest shade of doubt, either as to thought or language, might perhaps be counted on the fingers. Such a clearness could hardly survive the advent of philosophy. It was the privilege of the childhood of the race, a true though an Herculean childhood. Lastly:—the assertion may create greater surprise in some, but it is true, that Homer's forms of expression are in a very high degree complete, as a statue shaped and polished to the finger-nail was, in the Roman proverb, complete; not merely in their main outlines, but in refined and subtle detail. The whole of these eminently Greek qualities may be summed up in one phrase—poetic truth."



κρήδεμνον.



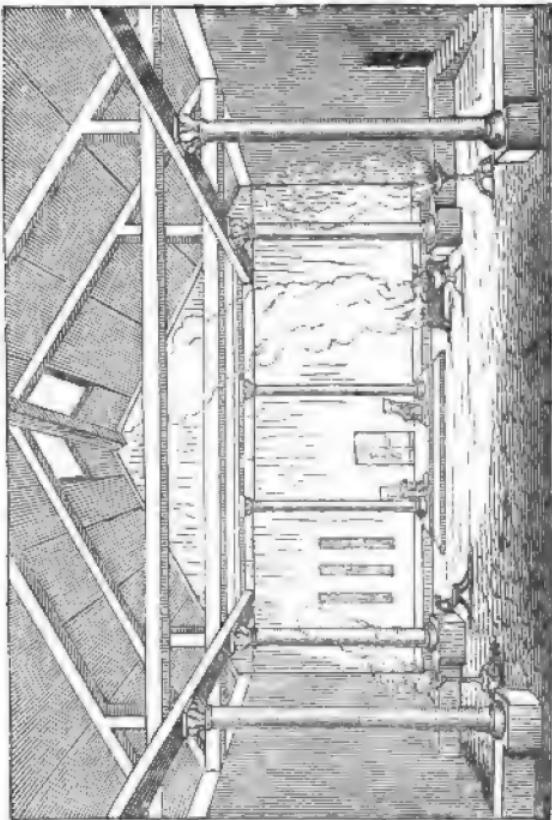
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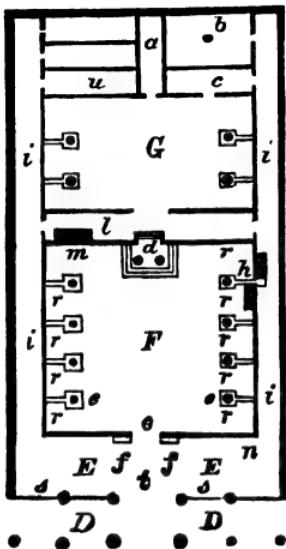
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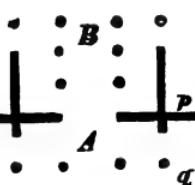


metapora.



g

C



A πρόθυρον.
B αὐλῆς αἰθουσα, δ 678,
 π 342.
C αὐλή, δ 625.
D αἰθουσα.
E πρόδομος, ο 5, ν 1.
F μέγαρον.
G Women's apartment;
 overhead the ὑπερ-
 ωτον.
a Treasure-chamber.
b Chamber of Odysseus
 and Penelope.
c Chamber of Eury-
 kleia, β 348.
d Seats of the king
 and queen.
e Post of Odysseus as
 beggar.
ff ξεστοι λίθοι.
g Ζεὺς ἐρκείος.
h δροσθύρη.
i λαύρη.
k θόλος.
l κλίμαξ.
m ρῶγες.
n στόμα λαύρης,
o αὐλῆς καλλά } χ 137.
 θύρετρα,
p cf. χ 459 sq.
q ρ 297.
r καλαὶ μεσδόμαι, τ 37,
 ν 354.
ss Wicket barriers.
t πρόθυρον, σ 10, 33, 102.
u Sleeping-apartment
 of Odysseus, ψ 190.

HOUSE OF ODYSSEUS.
 (After L. Gerlach.)

HOMERIC FORMS.

1. Homer's dialect is for the most part *Old-Ionic*, with a large admixture of other dialects, especially *Aeolic*. It bears a strong resemblance to that of Herodotus.

SUBSTANTIVES.

2. **A-Decension.**

- (a) Masc. nom. *ης* is shortened into *α*, as *νεφεληγερέτα*, 63.
- (b) Fem. throughout sing. has *-η*, as *αῆς*, 41; *Τροίη*, 62; *Ωγυγίην*, 85; *ὑγρῆν*, 97.
- (c) Masc. gen. sing. ends in *-αο*, as *Ἀτρείδαο*, 35, 40.
- (d) Gen. pl. ends in *-άων*, as *θεάων*, 14; *παρειάων*, 344.
- (e) Dat. pl. ends in *-ης*, as *πνοής*, 98; or *-ησι(ν)*, as *ἀρασθαλίησιν*.
- (f) Acc. pl. ends in *-άας*, as *ηηπιάας*, from *ηηπίη*, 297; cf. *μνάσιθαι*, 12.

3. **O-Decension.**

- (a) Gen. sing. ends in *-οιο*, as *Ἡλίοιο*, 8; *Ἄγισθοιο*, 29, 42.
- (b) Dat. pl. ends in *-οισι(ν)*, as *τοῖσιν*, 9; *φλοισι*, 19.
- (c) Words are rarely contracted, as *νόον*, 3; *νόος*, 347; *δοτέα*, 161.

4. **Third Declension.**

- (a) Contraction is rare, as *δοτέα*, 3; *ἔπεα*, 31; *τέγεος*, 333.
- (b) Nouns in *-ις* retain the *-ι*, as *πόσιος*, 150; but *πόληνος* = *πόλεως*, 185.

- (c) Nouns in *-εύς* before vowels take *η*, as *βασιλῆα*, 386; *τοκῆες*, 170; *'Οδως(σ)εύς*, acc. *ἡα*, 74; g. *-ῆος*, 87; d. *-ῆι*, 21.
- (d) Dat. pl. often doubles and contracts, as *σπέσσι*, 15, 73; *Κυκλώπεσσι*, 71; *μακάρεσσι*, 82; *ποστί*, 96; *λέχεσσι*, 440; *λεχέεσσι*, 366.
- (e) *ηῆος*, 185; acc. *ηῆα*, 280; g. *ηῆος*, 171; d. *ηῆι*, 182; d. pl *ηῆοις*, 211.
- (f) *γηῆος*; d. *γηῆι*, 191.
- (g) *ἀνήρ*, a. *ἀνδρα*, 1; g. *ἀνέρος*, 161; d. *ἀνέρι*, 292; pl. *ἀνέρες*, 176.
- (h) Short syllables are lengthened, as *δοῦρε*, 256; *γούνασι*, 267.

5. Adjectives

are affected as substantives of the declensions to which they severally belong: thus—

- (a) *σφετέρησιν* = *σφετέραις*, 7; *σφῆσιν* = *σφαις*, 34; *εὐρείγ* = *εὐρείη*, 62; *ποίης*, 406.
- (b) *θειοι*, 65, 126; *χάλκεον*, 104, 121.
- (c) *περικαλλέα*, 253; *περικαλλέος*, 425.
- (d) *πολλόν*, 253, formed as from *πολλός*, *η*, *δν*.

6. Pronouns.

- (a) *ἔγώ* is also written (*metri causa*) *ἔγών*, 88; in pl. we find *ἔμέων* (dissyll.), 33; *ἄμμι*, 123.
- (b) *τοι* = *σοι*, 67.
- (c) *ὅττεο* = *ὅτου*, 124; *ὅττι* = *ὅτι*, 158, 316; *τευ* = *τιωσ*, 217.

7. Verbs.

- (a) The augment can be omitted at will, as *πλάγχθη*, 2; *ἴδεν*, 3; *πάθεν*, 4; *δλοντο*, 7; *ἴσαν*, 12; *γῆμε*, 36; *ξλε*, 121.

8. Indicative Mood.

- (a) Present, *-άω* appears as *-ώ*, so *ἔρυκανθωσιν* = *ἔρυκανάουσιν*, 199; *δοχαλόωσι*, 304; *δρώω*, 301. Other forms are *παρτιθεῖ*, 192; *δοκέουσι*, 227; *ἴσσος* (from *είμι*), 297.
- (b) Imperfect, of *είμι*, *ειν*; *ἡεν*, 18, 131, 233; *ἴσαν*, 12, 126; of *δατέουμαι*, *δατεύντο*, 112; of *τιθημ*, *τιθει*, 142; of *είμι*, *τιαν*, 176.

- (c) **Future** (act. and mid.), of *εἰμί*, *ἴσσεται*, 40, 204; of *ἀρτύνω*, *ἀρτυνέοντο*, 277; of *βοάω*, *βώσομαι*, 378. The 2nd pers. s. is usually *-σει*, so *φιλήσει*, 123; *μυθήσει*, 124; *νεμεσήσει*, 158; *ἀπώσει*, 270.
- (d) **Aorist** (1) *active*, of *βαίνω*, *βῆ*, 102; of *ἰστημ*, *στῆ*, 103, 333; *εἰσιδον*, 118; *προσέειπε*, 178; *κατήλυθον*, 182; *ἔκτα*, 300; *ἐπέρυσσε*, 441, 442.
 (2) *middle*, *ώδοσαο* = *ώδονω*, 62; *θέτο*, 132, 138; *ἀφίκεο*, 171; *κατεβήστο*, 330, as *ληίστατο*, 398; *ἔμκτο*, 433.
 (3) *passive*, as *νεμεσήθη* (of *νεμεσάω*), 119.
- (e) **Perfect passive**, *δεδαλαται* = *δέδανται*, 23; *active*, *οῖδας*, 337.
- (f) **Pluperfect active**, as *βεβήκει*, 360; *passive* *δέδμητο*, 426.
- (g) **Present Middle**, as *αἰτίωνται*, 32.
- (h) **Imperfect Middle**, as *εὐχετόντο*, 172.
- (i) **Iterative**, as *φιλέεσκε*, 264, 435.

9. Imperative Mood.

of *εἰμί*, *ἴσσο*, 302; of *δυωγα*, *δυωχθι*, 274, 281, 284; of *ξυρίημ* (as *ξυνέω*) *ξυλει*, 271; (mid.) *ἐμπάξεο*, 271, 305; *ἀποτάνεο*, 340; *φράξω* forms a reduplicated aor., whence *πέφραδε*, 273.

10. Subjunctive Mood.

(*Active*) *Ἐλθησι*, 77; *ἀτρύνομεν*, 85; *θείω* (2 aor. of *τίθημ*), 89; *ἔχησι* (= *ἔχη*), 95, 204; *-ησι* = *η*, 192, 349, 396; *φέσι* (= *φῆ*), 168; *δώσι* = *δῶ*, 379; (mid.) *ἰμειρεται* (= *-ηται*), 41; *εἴρηται* (= *εἴρη*), 188; *πιθηται* (= *πιθη*), 279; *-έηται*, 416; *-ώμεσθα*, 372.

11. Optative Mood.

-ολαρ (-*olar*', -*olaθ*') = *οιντο*, 157, 163, 164, 266.

12. Infinitive.

-έμεν = *-ειν*, *ἐριδανέμεν*, 79; *ἀκονέμεν*, 370; *ἀπειτέμεν*, 91; *βασιλεύμεν*, 392; *-μεναι* = *ναι*, *ἐφεστάμεν* = *ἐφεστάναι*, 120; *ἀναβήμεναι* = *ἀναβήναι*, 210; *γνώμεναι* = *γνῶναι*, 411; so *δόμεναι* = *δοῦναι*, 317; *ἴμεναι* (385); *ἴμμεναι* = *εἴναι*, 33, 172, 215, 217, 233, 377. Other forms are *ἱμεν* = *λέναι*, 441; *μνάσθαι* = *μνάσθαι*, 39; *ἔρχεσθ'* = *ἔρχεσθαι*, 190; and the uncontracted *νέεσθαι*, 17; *θανέειν*, 59; *τελέεσθαι*, 201.

13. **Participle.**

(*Pres. act.*) *-ων*=*-aων*, 25, 229, 234, 404; *παρεόντων*, 140; *ἐών*, 202; *ἔντ-*, 22, 257, 263, 265, 289, 378, 431, 435; *ἀκουόντεσσι*, 352; *κακκείοντες* (desiderative), 424.

(*Aorist.*) *περιπλοκέντων*, 16; *δυσομένον*, 24; *πασσάμενος*, 124; *τεταρπόμενος* (redupl.), 310.

(*Perf.*) *τετιημένος*, 114; *τεθνηώτος*, 289; *Ιδνᾶ* (= *ειδνᾶ*, which is not a Homeric form), 428.

14. **Suffixes.**

(a) *-θεν*=*from*, as *ὑπερωιδθεν*, 328.

(b) *-δε*=*to*, *οικόδε*, 17, 83, 163, 189, 360, 372.

(c) *-φι*=*by*, *βιηφι* (*by force*), 403.

15. **Tmesis**

(Separation of the component parts of verbs) is frequent, 8, 65, 138, 150, 190, 291, 381, 422, etc.

16. **Letters Doubled,**

to help the metre, are frequent: (1) *consonants*, *ἔρροστατο*, 6; *έσσεται*, 40; *Κυκλώτεσσι*, 71; *ὅττεο*, 124; *έτάνυσσε*, 138 [possibly the older form of aorist]; *ὅττι*, 158; (2) *vowels*, *δου*, 70, cf. *ειν*=*ἐν*, 162.

17. **Letters removed,**

for the same reason, *ὅτις*=*ὅστις*, 47; *τιμῆται*=*τι ποτε*, 225. So we find *Οδυσσεύς* ten times with *-σσ-*, nine times with *-σ-*.

SYNTAX.

18. *δ*, *ἥ*, *τό* is

(a) **Demonstrative**, *αὐτάρ δ τοῦτοιν ἀφείλετο νόστιμον ἥμαρ*, 9; *τῶν*, 'of these things', 10; *ἐκ τοῦ=ex illo tempore*, 74.

(b) **Personal**, *δ*, 9; *τὸν δέ*, 'but him.'

(c) **Relative**, *τῷ*, 'in *which*', 17; *τοι*, *who*, 23; (strengthened by *τις*) *τοις*, 47; cf. 67, 97, 100, etc.

(d) **Appositive**, i.e., in apposition with a substantive, often approaching Attic usage, *ἥ δ' ἔσπερο Παλλὰς Ἀθήνη*, 'and *she*, viz. *Pallas Athene*, followed.'

(e) Cf. *δε γάρ*, 'for *he*', 286.

THE MOODS.

19. The Conjunctive (Subjunctive).

- (a) **Hortative**, περιφραξάμεθα, 76; δτρύνομεν, 85; so 369, 372.
- (b) **Indefinite**, δπως ἐθέλησιν, 'as he may wish,' 349; cf. 101, 352, 416.
- (c) With *dv* (κε), (which of its nature is indefinite), 41, 158, 316, 396.
- (d) With *iva*, 95, 302, 373; δπως, 77; δπως κε, 296; ἂς κε, 205; δφρα, 86, 89, 174, 311.
- (e) With επερ, 168, 188, 204.
- (f) With ε κε, 279, 287, 379, 389.
- (g) With έλv (ήν), 94, 282.

20. The Optative

- (a) expresses a wish, 47, 265, 387, 402, 403; with ει, 163; with ει γάρ, 256.
- (b) **Potential**, with κε (dv), 164, 228, 236, 254, 266, 380, 388.
- (c) **Dubitative**, 65.
- (d) **Final**, with μή, 134; *iva*, 135; *iva* μή, 157.
- (e) **Indefinite**, 47, 229.
- (f) With ει, 116, 117.

21. The Infinitive

- (a) Of aim, 138, 262.
- (b) = **Imperative**, 294.
- (c) After certain verbs, λιλαλοματ, 15; ειποντο = 'warned,' 39; φθονέω, 347; μένω, 422.
- (d) With πάρος, 21; πρό, 210.
- (e) βῆ ρ' ίμεν, 441.

22. "AN, or KE(N)

are in Homer nearly (but not quite) identical in meaning and usage. Both are used much more freely than *dv* in Attic; they are found with

- (a) **Fut. ind.**, 268, 270.
- (b) **Conjunctive**, 396.

- (c) Optative, 95, 236, 266, 288, 388.
- (d) Aor. ind. (= 'would have'), 239, 240.
- (e) Relatives (= 'ever'), 158, 316.
- (f) Conjunctions (= 'ever'), 41; for *el* (*al*) *κε*, see 19 *f.*; *ὅς κε*, 87.

23. Parataxis.

A simple style often prefers to put two sentences side by side, as if of equal value, which later writers would subordinate the one to the other, so *δέ* 'for,' 71; also at 119, 168, 433. Connected with this usage is *οἱ* = 'in that they,' 8; *ἔλθε καὶ εἴπει*, 284. Originally also the relative was a demonstrative, so 23 would run, 'The Aethiopians—these are sundered in twain.'

24. Tenses. The Aorist.

Greek is often content to throw into past time indefinite what we more precisely express by various past tenses; so we find the aorist is equivalent to the pluperfect, 17, 108, 300; and so always with *ἐπει*, 2, 237, 244, 342, 396; cf. 30, 62, 243.

25. Epexegetis,

i.e., an appended explanation, to define more clearly a general statement. In Homer, especially, such explanation is introduced frequently by the particle *τε*, which loses its usual copulative force. Thus 50, *νήσῳ ἐν ἀμφιρύτῃ δοτι τ' ὅμφαλός ἐστι θαλάσσης*. Of the same or similar nature is the *τε* in *δοτε, ὀστε, ὅλς τε*: e.g., in 101, *τοῖσιν τε κοτέσσεται* = 'those, viz., with whom she may be angry'; cf. 50 *n.* The use of *ἄλλος* may be thus explained, 132.

26. Asyndeton,

i.e., omission of connecting particles, 51. This usually is meant to produce rapidity or vigour in narrative.

27. The DIGAMMA.

So called from its shape **F** (i.e. **Γ**), was an old letter at the beginning or in the middle of a word, already dying out

when the *Odyssey* was written; so much so, that its very existence was discovered only in modern times. In pronunciation it was like a *v* or *w*. Many cases of apparent hiatus are to be explained by its existence. Some of the most notable instances of its occurrence are the following:—

δναξ.
 γοῦνα = γονfa (by transposition γοFra).
 δῆρ, i.e. δFηρ, cf. diu.
 δέος, i.e. δFέος.
 δηρόν, i.e. δFηρόν (203).
 διαρFαλω (249).
 ἑλκοσι, i.e. ἑFίκοσι.
 εἴδον, ιδεῖν, cf. video.
 εἴπον (cf. voco).
 ἔκαστος.
 ἔλξ.
 ἔργον.
 οἴδα.
 οίκος (cf. *vicus*).
 οίνος (cf. *vīnum*).
 οἴς (cf. *ovis*).

28. In many words an initial *σ* (*s*) has been dropped, among these are—

ἄλλομαι, cf. *salio*.
 ἄλς, cf. *sal*.
 ἄμα, cf. *simul*.
 ἔχω.
 δς, η, δν = *suus*.

29. METRE.

The Homeric Hexameter consists of six feet, of which the first four may be either dactyls (— — —) or spondees (— —), the fifth is nearly always a dactyl, and the sixth always a spondee or trochee. The *Caesura* is a cutting of a foot into two parts by its consisting of two words, and must come in the third or fourth foot, and may come in any foot; e.g.,

πλάγχθη | ἐπ-ει | Τρολ-ης | ιερ-δν | πτολι-εθρον | έ-περσε.

30. The most peculiar points of the metre of Homer are—

- (1) He shortens a diphthong or long vowel before another vowel: so *μοι* is shortened in verse 1, *η* of *πλάγχθη* in 2.
- (2) He lengthens short vowels: (a) especially in the first syllable of a foot, and in many-syllabled words which could not else get into the verse, so *'ἄθανατος ἄπονέεσθαι*: (b) before single consonants, cf. 40, *'Ορέσταō*; 56, *δέ*: (c) before double consonants at the beginning of the next word, cf. 39, 91.
- (3) He freely uses the same syllable either long or short: so *'Οδυσσεύs* and *'Οδυσσεύs*, *ἔμεναι* and *ἔμεναι*, and the like, are found side by side. See § 16.
(On the extraordinary elasticity which this gives to his verse, see Gladstone's Homeric Primer, p. 143).

HOMER'S ODYSSEY.
BOOK I.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α'.

Invocation of the Muse, and general outline of the plot.

ἌΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα
πολλὰ

πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δὲ ἀνθρώπων ἵδεν ἀστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστου ἐταίρων. 5
ἀλλ' οὐδὲ ὡς ἐτάρους ἐρρύσατο, ἵέμενός περ·
αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν δλοντο·
νήπιοι, οἱ κατὰ βοῦς 'Υπερίονος 'Ηελίοιο
ησθιον· αὐτὰρ δὲ τοῖσιν ἀφείλετο νόστιμον ἡμαρ·
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10

All the Achaeans save Odysseus were at home, he in Ogygia and persecuted by Poseidon.

ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν δλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἡδὲ θάλασσαν·
τὸν δὲ οἶον, νόστου κεχρημένον ἡδὲ γυναικὸς,

νύμφη πότνι' ἔρυκε Καλυψώ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι λιλαιομένη πόσιν εἶναι. 15
ἀλλ' ὅτε δὴ ἔτος ἥλθε, περιπλομένων ἐνιαυτῶν,
τῷοι ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδὲ ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἶσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἄπαντες
νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινεν 20
ἀντιθέψεων Ὀδυσῆος πάρος ἦν γαῖαν ίκέσθαι.

Council of the immortals, Poseidon absent.

ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔόντας—
Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου Υπερίονος, οἱ δὲ ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης. 25
ἔνθ' ὅγ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ολυμπίου ἀθρόοι ἦσαν.
τοῖσι δὲ μύθων ἥρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μιῆσατο γάρ κατὰ θυμὸν ἀμύμονος Αἴγισθοιο,
τόν δέ Αγαμεμνονίδης τηλεκλυτὸς ἔκταν· Ορέστης.
τοῦ δέ τοις ἐπιμνησθεὶς ἐπε' ἀθανάτοισι μετηύδα· 31

Zeus exclaims against the inconsistency of men; the example of Aegisthus.

“ὦ πόποι, οἶον δή νυ θεοὺς βροτοὶ αἰτιόωνται.
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῆσιν ἀτασθαλίησιν ὑπέρμορον ἄλγε ἔχουσιν,
ώς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ατρεΐδαο 35
γῆμ' ἄλοχον μνηστὴν, τὸν δέ ἔκτανε νοστιμαντα,

εἰδὼς αὐτὸν ὅλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
 'Ερμείαν πέμψαντες, εὑσκοπον ἀργεῖφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν'
 ἐκ γὰρ Ὁρέσταο τίσις ἔσσεται Ἀτρεῖδαο, 40
 ὁππότ' ἀν ἡβήσῃ τε καὶ ἡς ἴμείρεται αἰης.
 ὡς ἔφαθ' Ἐρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε."

Athene pleads on behalf of Odysseus.

τὸν δ' ἡμείβετ' ἔπειτα θεὰν γλαυκῶπις Ἀθήνη·
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων, 45
 καὶ λίην κείνος γε ἐοικότι κείται ὅλεθρῳ·
 ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι.
 ἄλλα μοι ἀμφ' Ὁδυσσῆι δαῖφρονι δαίεται ἥτορ,
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὁμφαλός ἔστι θαλάσσης, 50
 νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
 "Ατλαντος θυγάτηρ ὅλοόφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὁδυρόμενον κατερύκει, 55
 αἱεὶ δὲ μαλακοῖσι καὶ αἷμυλίοισι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσσεται· αὐτὰρ Ὁδυσσεύς,
 ιέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἡς γαίης, θανέειν ἴμείρεται. Οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἥτορ, Ὁλύμπιε. Οὐ νῦ τ'
 Ὁδυσσεὺς 60

'Αργείων παρὰ νηυσὶ χαρίζετο ιερὰ ρέζων
Τροίη ἐν εὐρείῃ; τί νῦ οἱ τόσον ὡδύσταο Ζεῦ;

Zeus explains why Poseidon is wroth with Odysseus, and proposes to bring him home.

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
“τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων.
πῶς ἀν ἔπειτ' Ὁδυσῆος ἐγὼ θείοι λαθοίμην, 65
δις περὶ μὲν νόον ἔστι βροτῶν, πέρι δὲ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαιόχος ἀσκελές αἰεὶ⁷⁰
Κύκλωπος κεχόλωται, δὲν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, δού κράτος ἔστι μέγιστον πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσῃ γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὁδυσῆα Ποσειδάων ἐνοσίχθων
οῦτι κατακτείνει, πλάξει δὲ ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ' ἡμεῖς οἴδε περιφραξώμεθα πάντες
νόστον, διπας ἔλθησι· Ποσειδάων δὲ μεθήσει
δὲν χόλον οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

Athene proposes (1) to send Hermes to bid Kalypso speed Odysseus on his way, (2) to stir up Telemachus his son.

τὸν δὲ ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
“ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοστῆσαι 'Οδυσῆα πολύφρονα δῦνδε δόμονδε,
 'Ερμείαν μὲν ἔπειτα διάκτορον, ἀργεῖφόντην,
 νῆσον ἐς 'Ογυγίην ὄτρύνομεν, ὅφρα τάχιστα 85
 νύμφῃ ἔϋπλοκάμῳ εἴπη νημερτέα βουλὴν,
 νόστον 'Οδυσσῆος ταλασίφρονος, ὡς κε νέηται.
 αὐτὰρ ἐγὼν Ἰθακήνδε ἐλεύσομαι ὅφρα οἱ νίὸν
 μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας 'Αχαιοὺς 90
 πᾶσι μηνστήρεστιν ἀπειπέμεν, οἵ τέ οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάξουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 νόστον πευσόμενον πατρὸς φίλου, ἦν που ἀκούσῃ,
 ἡδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν.' 95

She visits Ithaka in the guise of Mentor: preparation for the feast.

ὡς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 [ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἡδ' ἐπ' ἀπείρονα γαῖαν ἄμα πνοιῆς ἀνέμοιο.
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον δέξεῖ χαλκῷ
 βριθὲν, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
 ἥρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.] 101
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀξαστα,
 στῇ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις 'Οδυσῆος,
 οὐδοῦν ἐπ' αὐλείου παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 εἰδομένη ἔεινῳ, Ταφίων ἡγήτορι, Μέντη. 105
 εὑρε δ' ἄρα μηνστῆρας ἀγήνορας. οἱ μὲν ἔπειτα

πεστοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
 ἥμενοι ἐν ρίνοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
 κήρυκες δ' αὐτοῦσι καὶ ὀτρηροὶ θεράποντες
 οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
 οἱ δ' αὗτε σπόγγοισι πολυτρήτοισι τραπέζας
 νίξον καὶ προτίθεντο ἵδε κρέα πολλὰ δατεῦντο.

Telemachus welcomes her.

τὴν δὲ πολὺ πρῶτος ἵδε Τηλέμαχος θεοειδῆς·
 ἵστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη, 116
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἶσιν ἀνάστοι.
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
 βῆ δ' ἵθὺς προθύροιο, νεμεστήθη δ' ἐνὶ θυμῷ
 ἔεινον δηθὰ θύρησιν ἐφεστάμεν· ἔγγυθι δὲ στὰς 120
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
 καὶ μιν φωνήσας ἔπεια πτερόεντα προσηνύδα·

“χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
 δείπνου πασσάμενος μυθήσεαι ὅπτεό σε χρῆ·”

ώς εἰπὼν ἥγειθ', ἦ δ' ἔσπετο Παλλαδός Ἀθήνη. 125
 οἱ δ' ὅτε δή ρ' ἔντοσθεν ἔσαι δόμου ὑψηλοῖο,
 ἔγχος μέν ρ' ἔστησε φέρων πρὸς κίονα μακρὴν
 δουροδόκης ἔντοσθεν ἐῦξόου, ἔνθα περ ἄλλα
 ἔγχε· Ὁδυστῆος ταλασίφρονος ἵστατο πολλά·
 αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λίτα πετάσσας,
 καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 131

πάρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὄρυμαγδῷ .
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
ηδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135
χέρνιβα δ' ἀμφίπολος προχώφ ἐπέχενε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοι λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
[εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.]
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας 141
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

The suitors dine.

ἐς δ' ἥλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
έξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
τοῖσι δὲ κήρυκες μὲν ὑδωρ ἐπὶ χεῖρας ἔχεναι,
σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισι,
[κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.]
οἱ δ' ἐπ' ὄνείαθ' ἐτοῦμα προκείμενα χεῖρας ἵαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξ ἔρον ἔντο 150
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
μολπή τ' ὄρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ" ἔθηκε
Φημίω, ὃς δὲ παρὰ μνηστῆρσιν ἀνάγκη.
ἥτοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείσειν 155
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθίνην,
ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·

Telemachus tells Mentes (Athene) of the evil behaviour of the suitors, and asks his business.

“ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσεαι ὅττι κεν εἴπω;
τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδὴ,
ρεῖ, ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν 160
ἀνέροις, οὐδὲ δή που λεύκ' ὀστέα πύθεται ὅμβρῳ
κείμεν' ἐπ' ἡπείρου, ἦ εἰν ἀλὶ κῦμα κυλίνδει.
εὶ κεῖνόν γ' Ἰθάκηνδε ἴδοίατο νοστήσαντα,
πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
ἡ ἀφνειότεροι χρυσοίο τε ἐσθῆτός τε. 165
νῦν δ' ὃ μὲν ὡς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
θαλπωρή, εἴ περ τις ἐπιχθονίων ἀνθρώπων
φῆσιν ἐλεύσεσθαι· τοῦ δ' ὥλετο νόστιμον ἥμαρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
ὅπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται 171
ἴγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεξὸν δῖομαι ἐνθάδ' ἵκέσθαι.
καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, δόφρ' εῦ εἰδῶ,
ηὲ νέον μεθέπεις, ἦ καὶ πατρῷός ἐστι 175
ξεῖνος, ἐπεὶ πολλοὶ ἵσταν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων.”

*Athene answers, ‘I am Mentes, a friend of the house.
Odysseus is not yet dead, but will return. Verily
thou art like thy sire.’*

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλοιο δαῖφρονος εῦχομαι εἶναι 180
 νίός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δὲ ξὺν νηὶ κατῆλιθον ἡδὲ ἐτάροιστι,
 πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
 ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δὲ αἴθωνα σίδηρον.
 νηῆς δέ μοι ἡδὲ ἐστηκεν ἐπ' ἀγροῦ νόσφι πόληος 185
 ἐν λιμένι Ρείθρῳ, ὑπὸ Νηῆῳ ὑλήεντι.
 ξεῖνοι δὲ ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' ἔρηαι ἐπελθὼν
 Δαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν 191
 γρητὶ σὺν ἀμφιπόλῳ, ἦ οἱ βρῶσίν τε πόσιν τε
 παρτιθεῖ, εὐτ' ἀν μιν κάματος κατὰ γυῖα λάβησιν
 ἐρπύζοντ' ἀνὰ γοῦνὸν ἀλωῆς οἰνοπέδοιο.
 μῦν δὲ ἥλθον δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρον ἀλλά νυ τόνγε θεοὶ βλάπτουσι κελεύθουν.
 οὐ γάρ πω τέθυηκεν ἐπὶ χθονὶ δῖος Ὁδυσσεύς, 196
 ἀλλ' ἔτι που ξωὸς κατερύκεται εὐρεῖ πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγριοι, οἵ που κείνοι ἐρυκανόωσ' ἀέκοντα.
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι δῖον,
 οὐ τοι μάντις ἐών οὔτ' οἰωνῶν σάφα εἰδώς.
 οὔτοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἰης
 ἔσσεται, οὐδὲ εἴ πέρ τε σιδήρεα δέσματ' ἔχησι·
 φράσσεται ὡς κε νέηται, ἐπεὶ πολυμηχανός ἐστιν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 206

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α'.

Invocation of the Muse, and general outline of the plot.

ἌΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα πολλὰ

πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε· πολλῶν δὲ ἀνθρώπων ἵδεν ἄστεα καὶ νόον ἔγνω, πολλὰ δὲ ὅγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν, ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5 ἀλλ' οὐδὲ ὡς ἐτάρους ἐρρύσατο, ιέμενός περ· αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὅλοντο· νήπιοι, οἱ κατὰ βοῦς 'Υπερίονος 'Ηελίοιο. ἥσθιον· αὐτὰρ δὲ τοῖσιν ἀφείλετο νόστιμον ἡμαρ. τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10

All the Achaeans save Odysseus were at home, he in Ogygia and persecuted by Poseidon.

ἔνθ' ἄλλοι μὲν πάντες, ὅστις φύγοι αἰπύν ὅλεθρον, οἴκοι ἔσταν, πόλεμόν τε πεφευγότες ἡδὲ θάλασσαν· τὸν δὲ οἶον, νόστον κεχρημένον ἡδὲ γυναικὸς,

νύμφη πότιν' ἔρυκε Καλυψώ, δῖα θεάν, 15
 ἐν σπέσσι γλαφυροῖσι λιλαιομένη πόσιν εἶναι.
 ἀλλ' ὅτε δὴ ἔτος ἥλθε, περιπλομένων ἐνιαυτῶν,
 τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
 καὶ μετὰ οἶσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἄπαντες
 νόσφι Ποσειδάνωνος· ὁ δ' ἀσπερχὲς μενέαινεν 20
 ἀντιθέω 'Οδυσῆι πάρος ἦν γαῖαν ἵκεσθαι.

Council of the immortals, Poseidon absent.

ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔόντις—
 Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
 οἱ μὲν δυσομένου 'Υπερίονος, οἱ δ' ἀνιόντος,
 ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης. 25
 ἐνθ' ὅγ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν 'Ολυμπίου ἀθρόοι ἦσαν.
 τοῖσι δὲ μύθων ἥρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μητατο γάρ κατὰ θυμὸν ἀμύμονος Αἴγισθοιο,
 τόν ρ' 'Αγαμεμνονίδης τηλεκλυτὸς ἔκταν' 'Ορέστης.
 τοῦ δγ' ἐπιμνησθεὶς ἔπει ἀθανάτοισι μετηύδα· 31

Zeus exclaims against the inconsistency of men; the example of Aegisthus.

“ὦ πόποι, οἷον δὴ νυ θεοὺς βροτοὶ αἰτιόωνται.
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίγησιν ὑπέρμορον ἄλγε ἔχουσιν,
 ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον 'Ατρεῖδαο 35
 γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστιμαντα,

εἰδὼς αὐτὸν ὅλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
 'Ἐρμείαν πέμψαντες, ἔνσκοπον ἀργεῖφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν'
 ἐκ γὰρ Ὁρέσταο τίσις ἔστεται Ἀτρεῖδαο, 40
 ὁππότ' ἀν ἡβήσῃ τε καὶ ἡς ἴμείρεται αἴης.
 ὡς ἔφαθ' 'Ἐρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πεῖθ' ἀγαθὰ φρονέων' νῦν δ' ἀθρόα πάντ' ἀπέτισε.'

Athene pleads on behalf of Odysseus.

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων, 45
 καὶ λίην κεῖνός γε ἐοικότι κεῖται ὅλεθρῳ·
 ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι.
 ἀλλά μοι ἀμφ' Ὁδυσῆϊ δαῖφρον δαίεται ἦτορ,
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὁμφαλός ἔστι θαλάσσης, 50
 νῆσος δενδρήστα, θεὰ δὲ ἐν δώματα ναίει,
 "Ατλαντος θυγάτηρ ὄλοσφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὁδυρόμενον κατερύκει, 55
 αἱεὶ δὲ μαλακοῖσι καὶ αἷμυλίοισι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήστεται· αὐτὰρ Ὁδυσσεύς,
 ιέμενος καὶ καπνὸν ἀποθρώσκοντα νεᾶσαι
 ἡς γαῖης, θαυμέειν ἴμείρεται. Οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἦτορ, Ὁλύμπιε. Οὐ νύ τ'
 'Οδυσσεὺς 60

'Αργείων παρὰ νησὶ χαρίζετο ίερὰ ρέζων
Τροίη ἐν εύρειή ; τί νῦ οἱ τόσον ὡδύσαο Ζεῦ ;"

Zeus explains why Poseidon is wroth with Odysseus, and proposes to bring him home.

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
“τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων.
πῶς ἀν ἔπειτ' Ὁδυσῆος ἐγὼ θείοι λαθοίμην, 65
ὅς περὶ μὲν νόον ἔστι βροτῶν, πέρι δ' οἴρα θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ¹
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὃν κράτος ἔστι μέγιστον 70
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἀλλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὁδυσῆα Ποσειδάων ἐνοσίχθων
οῦτι κατακτείνει, πλάξει δ' ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ' ἡμεῖς οἵδε περιφραξώμεθα πάντες
νόστον, ὅπως ἔλθησι· Ποσειδάων δὲ μεθήσει
ὅν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

Athene proposes (1) to send Hermes to bid Calypso speed Odysseus on his way, (2) to stir up Telemachus his son.

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
“ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοστῆσαι 'Οδυσῆα πολύφρονα ὅνδε δόμονδε,
 'Ερμείαν μὲν ἔπειτα διάκτορον, ἀργεῖφόντην,
 νῆστον ἐς 'Ογυγίην ὁτρύνομεν, ὅφρα τάχιστα 85
 νύμφῃ ἔϋπλοκάμῳ εἴπη νημερτέα βουλὴν,
 νόστον 'Οδυσσῆος ταλασίφρονος, ὡς κε νέηται.
 αὐτὰρ ἐγὼν Ἰθακήνδε ἐλεύσομαι ὅφρα οἱ νίὸν
 μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μηνστήρεσσιν ἀπειπέμεν, οἵ τέ οἱ αἰὲν
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δὲ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 νόστον πευσόμενον πατρὸς φίλου, ἦν που ἀκούσῃ,
 ἡδὲ ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν.' 95

She visits Ithaka in the guise of Mentes: preparation for the feast.

ὡς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 [ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἄμα πνοιῆς ἀνέμοιο.
 εἴλετο δὲ ἄλκιμον ἔγχος, ἀκαχμένον ὀξεῖς χαλκῷ
 βριθὲν, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
 ἥρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρῃ.] 101
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
 στῆ δὲ Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις 'Οδυσῆος,
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δὲ ἔχε χάλκεον ἔγχος,
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105
 εῦρε δὲ ἄρα μηνστῆρας ἀγήνορας. οἵ μὲν ἔπειτα

πεσσοῖσι προπάροιθε θυράν θυμὸν ἔτερπον,
ἥμενοι ἐν ρίνοῖσι βιῶν, οὓς ἔκτανον αὐτοί.
κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
οἱ μὲν ἄρ' οἰνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
οἱ δ' αὐτε σπόγγοισι πολυτρήτοισι τραπέζας
νίζον καὶ προτίθεντο ἵδε κρέα πολλὰ δατεῦντα.

Telemachus welcomes her.

τὴν δὲ πολὺ πρῶτος ἵδε Τηλέμαχος θεοειδῆς·
ἥστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
οὐσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη, 116
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἶσιν ἀνάσσοι.
τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
βῆ δ' οὐτὸς προθύροιο, νεμεστήθη δ' ἐνὶ θυμῷ
ξεῖνον δηθὰ θύρησιν ἐφεστάμεν· ἔγγυθι δὲ στὰς 120
χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηύδα·

“χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι ὅπτεό σε χρῆ·”

ώς εἰπὼν ἥγειθ', ή δ' ἔσπετο Παλλὰς Ἀθήνη. 125
οἱ δ' ὅτε δή ρ' ἐντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μέν ρ' ἐστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἐντοσθεν ἐῦξόου, ἐνθα περ ἄλλα
ἔγχε· Ὁδυστῆος ταλασίφρονος ἵστατο πολλά·
αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λίτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 131

πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὄρυμαγδῷ .
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
ηδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
[εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.]
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας 141
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

The suitors dine.

ἐς δ' ἥλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
έξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
σῖτον δὲ δμωὰς παρενήνεον ἐν κανέοισι,
[κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.]
οἱ δ' ἐπ' ὄνειαθ' ἐτοῖμα προκείμενα χεῖρας ἵαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,
μολπή τ' ὄρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ̄ ἔθηκε
Φημίω, ὃς ρ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.
ἥτοι ὁ φορμίξων ἀνεβάλλετο καλὸν ἀείδειν· 155
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·

Telemachus tells Mentes (Athene) of the evil behaviour of the suitors, and asks his business.

“ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσεα ὅττι κεν εἴπω; τούτοισι μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδὴ, ῥεῖ, ἐπεὶ ἀλλότριον βίοτον νήπιον ἔδουσιν 160 ἀνέρος, οὐδὲ δὴ που λεύκ' ὀστέα πύθεται ὅμβρῳ κείμεν' ἐπ' ἡπείρου, ἦ εἰν ἀλὶ κῦμα κυλίνδει. εὶ κεῖνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα, πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι 165 ἢ ἀφνειότεροι χρυσοῖο τε ἐσθῆτός τε. νῦν δ' ὃ μὲν ὡς ἀπόλωλε κακὸν μόρον, οὐδέ τις ήμεν θαλπωρή, εἴ περ τις ἐπιχθονίων ἀνθρώπων φῆσιν ἐλεύσεσθαι· τοῦ δ' ὥλετο νόστιμον ἥμαρ. ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς; 171 ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται ἥγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο; οὐ μὲν γάρ τί σε πεξὸν ὅῖομαι ἐνθάδ' ἵκέσθαι. καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εῦ εἰδῶ, 175 ἡὲ νέον μεθέπεις, ἦ καὶ πατρῷός ἐσσι ἔτιστροφος ἦν ἀνθρώπων.”

Athene answers, ‘I am Mentes, a friend of the house. Odysseus is not yet dead, but will return. Verily thou art like thy sire.’

τὸν δ' αῦτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· “τοιγάρ εγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλοιο δαῖφρονος εῦχομαι εἶναι 180
 νίός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δὲ ὁδε ἔννυν νηῆ κατῆλιθον ἡδὲ ἔταροισι,
 πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
 ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δὲ αἴθωνα σίδηρον.
 νηῦς δέ μοι ἡδὲ ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος 185
 ἐν λιμένι Ρείθρῳ, ὑπὸ Νηῆφ ὑλήνετι.
 ἔξεινοι δὲ ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' ἔρηαι ἐπελθὼν
 Δαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν 191
 γρηῆ σὺν ἀμφιπόλῳ, ἢ οἱ βρῶσίν τε πόσιν τε
 παρτιθεῖ, εὗτ' ἄν μιν κάματος κατὰ γυία λάβησιν
 ἔρπυζοντ' ἀνὰ γούνὸν ἀλωῆς οἰνοπέδοιο.
 νῦν δὲ ἥλθον δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρον ἀλλά νυνόγε θεοὶ βλάπτουσι κελεύθου.
 οὐ γάρ πω τέθηνκεν ἐπὶ χθονὶ δῖος Ὁδυσσεύς, 196
 ἀλλ' ἔτι που ξωὸς κατερύκεται εὐρέϊ πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγροιοι, οἵ που κεῖνον ἔρυκανόωστ' ἀέκοντα.
 αὐτὰρ ὦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι δῖω,
 οὐ τοι μάντις ἐών οὔτ' οἰωνῶν σάφα εἰδώς.
 οὔτοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἰης
 ἔσσεται, οὐδὲ εἴ πέρ τε σιδήρεα δέσματ' ἔχησι·
 φράσσεται ὡς κε νέηται, ἐπεὶ πολυμηχανός ἔστιν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 206

εὶ δὴ ἐξ αὐτοῖο τόσος παῖς εἰς Ὀδυσῆος.
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὅμματα καλὰ ἔοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἐνθα περ ἄλλοι
 Ἀργεῖων οἱ ἄριστοι ἔβαν κοίλης ἐνὶ νησίν. 211
 ἐκ τοῦ δ' οὗτ' Ὀδυσῆα ἐγὼν ἴδον οὗτ' ἐμ' ἔκεινος."

Telemachus: 'O that I were the son of some happy man.'

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα·
 "τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μέν τέ μέ φησι τοῦ ἐμμεναι, αὐτὰρ ἐγώ γε
 οὐκ οἶδ· οὐ γάρ πώ τις ἐὸν γόνον αὐτὸς ἀνέγνω. 216
 ὡς δὴ ἐγώ γ' ὅφελον μάκαρός νύ τεν ἐμμεναι υἱὸς
 ἀνέρος, διν κτεάτεσσιν ἑοῖς ἐπι γῆρας ἔτετμεν·
 νῦν δ' ὃς ἀποτμότατος γένετο θυητῶν ἀνθρώπων,
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις."

Mentes (Athene): 'What means this costly banquet?'

τὸν δ' αὐτέ προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 221
 "οὐ μέν τοι γενεὴν γε θεοὶ νόνυμον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
 τίς δαὶς, τίς δαὶ ὅμιλος ὅδ' ἔπλετο; τίπτε δέ σε
 χρεώ; 225
 εἰλαπίνη ἡὲ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
 ὡς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν
 δαινυσθαι κατὰ δῶμα. νεμεστήσατό κεν ἀνὴρ
 αἰσχεα πόλλ' ὄρόων, ὅστις πινυτός γε μετέλθοι."

Telemachus, 'Once this house bid fair to be wealthy and glorious, but my mother's suitors devour our substance.'

τὴν δὲ Τηλέμαχος πεπυμένος ἀντίον ηῦδα· 230
 “ξεῖν', ἐπεὶ δρ δὴ ταῦτά μ' ἀνείρεαι ἡδὲ μεταλλᾶς,
 μέλλεν μὲν ποτε οἶκος δόδ' ἀφιεὶς καὶ ἀμύμων
 ἔμμεναι, ὅφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δὲ ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
 οἵ κεῖνον μὲν ἄιστον ἐποίησαν περὶ πάντων 235
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὁδὸν ἀκαχοίμην,
 εὶ μετὰ οἰς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ,
 ἡὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
 ἡδὲ κε καὶ φταιδὶ μέγα κλέος ἥρατ' ὀπίσσω. 240
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·
 οἵχετ' ἄιστος, ἄπυστος, ἐμοὶ δὲ ὁδύνας τε γόους τε
 καλλιπεν· οὐδὲ ἔτι κεῖνον ὀδυρόμενος στεναχίζω
 οἶν, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαι.
 ὅστοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίφ τε Σάμη τε καὶ ύλήεντι Ζακύνθῳ,
 ἡδὲ ὅστοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον·
 ηδὲ οὔτ' ἄρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δή με διαραίσουσι καὶ αὐτόν.”

Mentes (Athene) is angry: 'O that Odysseus were here in his might! On the morrow dismiss the suitors and go to Nestor and Menelaus, if, perchance, thou mayest hear of thy father. If need be, slay the suitors and so win the glory of Orestes.'

τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
 “ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
 δεύη, ὅ κε μνηστῆρσιν ἀναιδέστι χεῖρας ἐφείη.
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρωτησι θύρῃσι 255
 σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δούρε,
 τοῖος ἐών οἰόν μιν ἐγὼ τὰ πρωτα νόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἐφύρης ἀνύόντα παρ' Ἰλον Μερμερίδαο·
 ὥχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260
 φάρμακον ἀνδροφόνον διξήμενος, ὅφρά οἱ εἴη
 ιοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ὁ θεοὺς νεμεσίζετο αἰὲν ἐόντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
 τοῖος ἐών μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
 ἦ κεν νοστῆσας ἀποτίσεται, ἦς καὶ οὐκὶ,
 οἴσιν ἐνὶ μεγάροισι· σὲ δὲ φράξεσθαι ἄνωγα
 ὅππιας κε μνηστῆρας ἀπώσεαι ἐκ μεγάροιο. 270
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξεο μύθων·
 αὔριον εἰς ἀγορὴν καλέσας ηρωας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι·

μητέρα δ, εἴ̄ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275
 ἀψὶ τῷ εἰς μέγαρον πατρὸς μέγα δυναμένοιο·
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέούσιν ἔεδνα
 [πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεισθαι.]
 σοὶ δὲ αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι·
 νῆ̄ ἄρσας ἐρέτησιν ἔείκοσιν, ἦ̄ τις ἀρίστη, 280
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἦν τις τοι εἴπησι Βροτῶν, ἦ̄ ὅσσαν ἀκούσῃς
 ἐκ Διὸς, ἦ̄ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 πρῶτα μὲν εἰς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα
 δῖον,
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαιον 285
 δῆς γὰρ δεύτατος δῆλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μέν κεν πατρὸς βίοτον καὶ νόττον ἀκούσῃς,
 ἦ̄ τ' ἀν., τρυχόμενός περ, ἔτι τλαίης ἐνιαυτόν·
 εἰ δέ κε τεθνήωτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
 νοστήσας δὴ ἔπειτα φίλην εἰς πατρίδα γαῖαν 290
 σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπήν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,
 φράξεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ὅππως κε μνηστῆρας ἐνὶ μεγάροισὶ τεοῖσι 295
 κτείνῃς ηὲ δόλῳ φὴ ἀμφαδόν· οὐδέ τί σε χρὴ
 νηπιάς ὄχειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί·
 ἦ̄ οὐκ ἀίεις οἶον κλέος ἔλλαβε δῖος Ὁρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα; 300

καὶ σὺ, φίλος—μάλα γάρ σ' ὄροώ καλόν τε μέγαν
τε—

ἄλκιμος ἔστ', ἵνα τίς σε καὶ ὄψιγόνων εῦ εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη
ἥδ' ἐτάρους, οἵ πού με μάλ' ἀσχαλόωσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξεο μύθων." 305

*Telemachus, 'Sir, thy advice is good; rest here awhile
and take a present with thee.'*

τὴν δ' αὐτὴν Τηλέμαχος πεπυμένος ἀντίον ηὔδα·
"ξεῖν", ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ώς τε πατὴρ ὁ παιδὶ, καὶ οὐποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίρης, χαίρων ἐνὶ θυμῷ, 311
τιμῆν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
ἔξι ἐμὲν, οἴα φίλοι ξεῖνοι ξείνοισι διδοῦσι."

*Athene refuses to stay and vanishes. Telemachus goes
to the suitors.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὄδοιο, 315
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἥτορ ἀνώγη,
αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἐλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."

ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὡς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς

μᾶλλον ἔτ' ἡ τὸ πάροιθεν. ὃ δὲ φρεσὶν ἥσι νοῆσας
θάμβησεν κατὰ θυμόν· οἵσατο γὰρ θεὸν εἶναι.
αὐτίκα δὲ μνηστῆρας ἐπώχετο ἵσθεος φώς.

*Phemius is singing to them the sad return of the Achaeans.
Penelope comes down to listen.*

τοῖσι δ' ἀοιδὸς ἄειδε περικλυτὸς, οἱ δὲ σιωπῆ 325
εἴατ' ἀκούοντες· ὃ δ' Ἀχαιῶν νόστον ἄειδεν
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοι, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οὐδόμοιο, 330
οὐκ οἴη, ἂμα τῇ γε καὶ ἀμφίπολοι δῦ ἔποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δία γυναικῶν,
στῇ ῥὰ παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335
δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·

She begs him to choose some less sad subject.

“Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια
οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἐν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῆ
οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς 340
λυγρῆς, ἡ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἔπει με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ

[ἀνδρὸς, τοῦ κλέος εὐρὺν καθ' Ἑλλάδα καὶ μέσον
"Ἀργος]."

Telemachus bids her not to interfere with the bard.

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα· 345
“μῆτερ ἐμὴ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν ὅππη οἱ νόος ὅρνυται; οὐ νύ τ' ἀοιδοὶ
αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὃς τε δίδωσιν
ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλησιν, ἐκάστῳ.
τούτῳ δ' οὐ νέμεσις Διαναῶν κακὸν οἴτον ἀείδειν 350
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
ἥ τις ἀκούοντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
οὐ γὰρ Ὀδυσσεὺς οἶδις ἀπώλεσε νόστιμον ἥμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὅλοντο. 355
[ἀλλ' εἰς οἴκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· μῦθος δ' ἀνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοὶ· τοῦ γὰρ κράτος ἔστ' ἐνὶ
οἴκῳ].”

Penelope retires.

ἥ μὲν θαυμβήσασα πάλιν οἴκονδε βεβήκει· 360
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ' ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ¹
κλαίειν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὑπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus announces an assembly for the morrow, upbraiding the suitors for their conduct.

μηηστήρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα· 365
πάντες δ' ἡρήσαντο παρὰ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἥρχετο μύθων.

“ μητρὸς ἐμῆς μηηστῆρες ὑπέρβιον ὕβριν ἔχοντες
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τό γε καλὸν ἀκούμεν εἶστὶν ἀοιδοῦ 370
τοιοῦδ', οἷος ὅδ' ἔστι, θεοῖς ἐναλίγκιος αὐδήν.
ἡῶθεν δ' ἀγορήνδε καθεξώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
[ἔξειναι μεγάρων ἄλλας δ' ἀλεγύνετε δαῖτας,
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
εὶ δ' ὑμῖν δοκέει τόδε λωῖτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αὖν ἔόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοὶ κεν ἔπειτα δόμων ἔντοσθεν δλοισθε].” 380

ώς ἔφαθ', οἱ δ' ἄρα πάντες ὀδάξειν χείλεσι φύντες
Τηλέμαχον θαύμαζον, δ' θαρσαλέως ἀγόρευε.

Antinous retorts and is again answered by Telemachus.

τὸν δ' αὗτ' Ἀντίνοος προσέφη, Εὐπείθεος νιός·
“Τηλέμαχ', ή μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν 385
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσειεν, δ' τοι γενεὴ πατρώϊόν ἔστι.”

τὸν δ' αὐτὸν Τηλέμαχος πεπινυμένος ἀντίον ηῦδα·
 “Αντίο”, ή καὶ μοι νεμεσήσεαι ὅττι κεν εἴπω;
 καὶ κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. 390
 ή φῆς τὸῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
 οὐ μὲν γάρ τι κακὸν βασιλευέμεν' αἴψα τέ οἱ δῶ
 ἀφνειὸν πέλεται καὶ τιμηστερος αὐτός.
 ἀλλ' ή τοι βασιλῆς Ἀχαιῶν εἰσὶ καὶ ἄλλοι
 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοί, 395
 τῶν κέν τις τόδ' ἔχησιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·
 αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
 καὶ δμών, οὓς μοι ληῆσατο δῖος Ὀδυσσεύς.”

Eurytmachus asks about the guest just gone.

τὸν δ' αὐτὸν Εύρυμαχος, Πολύβου παῖς, ἀντίον
 ηῦδα·
 “Τηλέμαχ”, ήτοι ταῦτα θεῶν ἐν γούνασι κεῖται, 400
 δος τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν,
 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάστοις.
 μὴ γὰρ δ' γ' ἔλθοι ἀνὴρ δος τίς σ' ἀέκοντα βίηφι
 κτήματ' ἀποραίσει, Ἰθάκης ἔτι ναιετοώσης.
 ἀλλ' ἐθέλω σε φέριστε περὶ ξείνοιο ἐρέσθαι, 405
 διππόθεν οὐτος ἀνὴρ, ποίης δ' ἐξ εὐχεταὶ εἶναι
 γαίης, ποὺ δέ νῦ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
 ήέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
 ή ἐὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἵκάνει;
 οἷον ἀναῖξας ἄφαρ οἴχεται, οὐδὲ ὑπέμεινε 410
 γνώμενὰ· οὐ μὲν γάρ τι κακῷ εἰς ὅπα ἐώκει.”

τὸν δ' αὐτὸν Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
 “Εὐρύμαχ', ή τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
 οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ τοθεν ἔλθοι,
 οὐτε θεοπροπίης ἐμπάξομαι, ἦν τινα μῆτηρ 415
 ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
 ξεῖνος δ' οὗτος ἐμὸς πατρῷος ἐκ Τάφου ἐστίν,
 Μέντης δ' Ἀγχιάλοιο δαῖφρονος εὐχεταὶ εἶναι
 νίος, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.”
 ὡς φάτο Τηλέμαχος, φρεσὶ δ' ὑθανάτην θεὸν ἔγνω.

The suitors dance and sing until morning.

οἵ δ' εἰς ὄρχηστρύν τε καὶ ἴμερόεσσαν ἀοιδὴν 421
 τρεψύμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἥλθεν·
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἔκαστος.

Telemachus goes to bed and thinks over the advice of Athene.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
 ὑψηλὸς δέδμητο, περισκέπτω ἐνὶ χώρῳ, 426
 ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαῖδας φέρε κεδνὰ ἴδυῖα
 Εὐρύκλει, Ὁπος θυγάτηρ Πεισηνορίδαο,
 τήν ποτε Δαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430
 πρωθήβην ἔτ' ἐοῦσαν, ἐεικοσάβοια δ' ἔδωκεν,
 ἵσα δέ μιν κεδνῆ ἀλόχῳ τίεν ἐν μεγάροισιν,
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·

ἢ οἱ ἄμ' αἰθομένας δαῖδας φέρε, καὶ ἐ μάλιστα
δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα. 435
ῳ̄ξεν δὲ θύρας θαλάμου πύκα ποιητοῖ,
ἔζετο δὲν λέκτρῳ, μαλακὸν δὲν ἔκδυνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσὶν.
ἢ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα, 439
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λεχέεσσιν,
βῆ ρ' ἵμεν ἐκ θαλάμοιο, θύρην δὲν ἐπέρυσσε κορώνῃ
ἀργυρέῃ, ἐπὶ δὲν κληῆδεν ἐτάνυσσεν ἴμάντι.
ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰὸς ἀώτῳ,
βούλευε φρεσὶν ὑσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

NOTES.

NOTES.

[The references denoted thus § are to the remarks on Homeric Grammar in the Introduction. A, B, Γ, &c., denote books of the *Iliad*; α, β, γ, &c., those of the *Odyssey*.]

1 *ff.* This beginning is especially praised by Horace, *Art of Poetry*, 136 *f.* “Of Priam’s fate and far-famed war I sing.” What will this braggart produce worthy of such a boast? Mountains are in labour, to the birth will come an absurd mouse. Far more truly acted he who makes no ill-timed effort: “Sing to me, Muse, the hero who after the days of captured Troy visited the towns of many, saw their customs.” It is worth while to compare the opening of the *Iliad*, ‘Sing, goddess, the wrath of Achilles, son of Peleus, deadly (which brought to the Achaeans countless woes and sent forth to Hades many valiant souls of heroes, and gave themselves a prey to all dogs and birds—and the counsel of Zeus was working its accomplishment), from that very time when first parted and quarrelled those twain, Atreides, king of men, and glorious Achilles.’ The beginnings of other great epics, for instance, the *Aeneid* and *Paradise Lost*, may also be compared, both being ultimately derived from Homer.

1. *ἄνδρα*, ‘the man,’ there being as yet no definite article: § 18.

πολύτροπον, ‘of many a shift,’ ‘resourceful,’ thus giving (in Homer’s manner) the keynote of Odysseus’ character; his most usual epithet is *πολύμητις*.

[Eustathius explains ‘well-versed’ (which is too like *πολλῶν* δ’ *τέρπω*); others ‘much travelled,’ which is not so good.]

2. *πλάγχθη*, § 2. *Τροίης*, definitive gen. *Ιερόν* ought perhaps

to be translated 'strong' rather than 'sacred': so *ἱερὸν τέλος*, 'a splendid band' K. 56; *ἱερῷ διφρῷ* (ἢται μεγαλῷ schol.) P. 464. *ἱερὸν κῦμα* Eur. *Hipp.* 1206. [See Curtius, esp. 401.] The *πτολεθρων* would however be full of shrines.

πτολεθρον, a diminutive in form, not in meaning.

Ἐπερσε, in our idiom, pluperfect. Odysseus took a prominent part in the manoeuvre of the wooden horse by means of which Troy was taken.

3. *νόον*, translated by Horace (see above) *mores*. Cf. Tennyson, *Ulysses*—

'Much have I seen and known; cities of men
And manners, climates, councils, governments.'

[Zenodotus (fl. B.C. 200) read *νόμον*, which is weak and found in no ms.]

4. $\delta\gamma$ is used by Homer to avoid the repetition of a previous subject, as *ille*, Verg. *Aen.* 1. 3. Nägelebach '(γ apud Homerum) ponitur in sententiis *causam* rei cuiuspiam continentibus.'

$\delta\gamma$ = *Fōν*, which accounts for the non-elision of the final *α* of *δλγεα*, and for the lengthening of *ἀρνύμενός Fōν* v. 5.

5. *ἀρνύμενος*, 'striving to win.' *ἀρνυμαι* stands to *αἴρω* as *capio* to *capio*.

ψυχήν. The Homeric *ψυχή* was a substance which went to make a man during life, and after death became a shadowy, intangible thing, which at A. 4 is contrasted with the man himself.

νόστον ἐταίρων. The intense longing for home is a keynote of the poem, cf., e.g., vv. 13, 55 ff.

6. *οὐδὲ δέ*, 'not even thus,' *ne sic quidem*, referring back to *ἀρνύμενος*, and further explained by *λέμερός περ*.

ἔρρυσατο. The *ρ* may be doubled at will, see § 16.

7. *αὐτῶν σφετέρησιν* = 'suis ipsorum,' O. 39, *νωτίερον λέχος αὐτῶν*. Elsewhere, in the phrase, *αἴρω* is found not *αὐτῶν*, [So here one codex, Vindobonensis 56.]

ητῶν, § 2e. *δλοντο*, § 7a.

8. *νήπιοι*, 'fools!' an exclamation. For the derivation *νη-*, *έπος*, cf. *νημερτής*, *νήπιονος*, *νώρυμνος*.

οῖ, 'in that they'; we should have in Attic *οἱ τοιες*.

κατα- ήσθιον to be joined. This separating of the component parts of a word from each other is called *tmesis* (= 'cutting'), and is very frequent in Homer in the case of a verb compounded with a preposition.

'Υπερίων, 'son of the most high,' a bye-name of the sun. [Other less satisfactory explanations have been given: (1) = ὁ ὑπὲρ λόν (from εἰμι) 'he who goes on high,' but this would require ι. (2) A contraction from 'Τπεριονίων, = 'Son of Hyperion,' with which of. Δευκαλίδης = Δευκαλονίδης. (3) Assumption of a proper name 'Τπερος, from which both 'Τπερίων and 'Τπεριονίδης are formed.]

9. 8, § 18b.

τοῖσιν, 'from them,' dat. incommodi, Goodwin, § 184. 3. Verbs of depriving usually govern a double acc.; so A. 275, μηδὲ σὺ τὸν δάγαθός περ ἔιν, δποαλρεο κούρην. Goodwin, § 164.

10. 'Of these things, from whatever source thou wilt, declare even unto us.' τῶν (§ 18a) governed by εἰπέ, so εἰπὲ πατρός, λ. 174. [ἀμόθεν may also mean 'from whatever point of the story.'] ἀμός is the Doric for τις, cf. οὐδ-αμώς.

εἰπὲ καὶ ήμῖν, i.e., as thou knowest it thyself; 'us' indicates both the bard and his hearers. The Muses knew everything, B. 485. ίμεις γὰρ θεαὶ ἔστε πάρεστε τε ἔστε τε πάντα.

[Some critics condemn the verse on the grounds (1) that Διὸς Φειπέ violates the digamma, (2) that a repetition of the invocation is feeble. Nauck for γε would read τι, which would give τῶν a more definite government.]

11. All the chieftains, Greeks and Trojans alike, have returned home, even Menelaos who returned last of the Achaeans in the eighth year after the taking of Troy. Now two years later still Odysseus is yet with Kalypso.

12. οἶκοι. The Indo-European language—the parent of most European and some Indian languages—had eight cases, three of which are not found in Greek, viz., the locative, ablative, and instrumental. Traces of the locative appear in Greek as χαμαλ, πέδαι, ποῖ, οῖ, μέσω, ἐν Ἰσθμοῖ, and Latin *militiae, domi, humi, belli, ruri, ibi, ubi*.

ἴσταν, §

πέφευγότες. The 2nd (or 'strong') perfect is usually intransitive, as *ἀγρυψμ*, 'I break,' *ἔαγα*, 'I am broken'; but besides *πέφευγα* several strong perfects are transitive; so *κτείνω*, *ἔκτονα* 'σπείρω, *ἔσπορα*' *τίκτω, τέτοκα*. *πόλεμον*, 'the war' before Troy; *οὐδασταν*, the dangers especially of shipwreck.

13. *τόν, § 18a.* *νόστου*, Goodwin, § 172. 1.

14. *δῖα θεάω* (§ 2), 'goddess most fair.' *δῖος* has here no reference to divinity, but rather, through the idea of brightness, to beauty, as in *ἡῶ* (*αἰθέρα*) *δῖαν*. Many Homeric epithets have become crystallised into mere titles, one proof out of many that the Iliad and Odyssey are rather the last than the first of a long series of epic poems; cf. *ἀμύμων*, 29 note, and our 'honourable gentleman.'

15. *σπέσσοι*, § 2d. [Mss. vary between *σπέσσαι*, *σπέσαι*, and *σπέσσαι*, the last of which Nauck reads.] *λαλαιομένη πόσιν* *εἴναι*, 'longing for him to be her lord.'

16. 'But when now had come the year with its revolving seasons.' *ἔτος*, the year as made up of so many days, *ἔτιαντός*, as made up of so many seasons. *περιπλομένων*, § 18c.

17. *τῷ*, 'in which,' § 18c. *οἱ*, 'for him,' Odysseus. *ἐπεκλάσαντο*, 'had fated'; the Greek idiom often uses the aorist when we more precisely use the pluperfect.

18. 'Not even then was he quit of toils and safe amid his friends.' [*καὶ* is better taken thus = 'and' than intensive; 'not even then was he quit of toils even though among his friends,' i.e., although already in Ithaka he had yet to contend with the suitors.]

πεφυγμένος ἀθλῶν. Adjectives derived from verbs and participles are constructed with the genitive when the verb itself would take the accusative, and may be regarded virtually as substantives. So Eur. *Hec.* 235, *καρδίας δηκτήρια* = *αἱ καρδίαις δάκνει*. Elsewhere *πεφυγμένος* is constructed like the verb *φεύγω* with an acc. as Z. 488, *μαῖρα δ' οὗ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν*. *ἀθλῶν* = *πόνων*.

[Mss. vary between *καὶ σὺν ἑστι φίλοισι*, *καὶ μετὰ οἵτι φίλοισι*, and *καὶ μετὰ οἵτι ἐτάροισι*: and Aristarchus reads *οὐδὲ δ' ἐνθα—φίλοισι* as a parenthesis, 'in which the gods fated that he should return home even to Ithaka—nor even then was he

quit of toils and amid his friends—then did the gods,’ &c.: the δέ marking the apodosis in Homer’s manner.]

20. Poseidaon’s wrath is explained in 68*f.*

8 δέ so accented in the mss.

21. πάρος Ήγη, cf. 4*n.* ἀντιθέτ. See 70*n.*

22. Αἰθίοπες. Homer regarded the earth as a huge flat encircled by the river Ocean; at its two ends, east and west, dwelt the Αἰθiopians. Cf. A. 423*f.* ‘For yesterday went Zeus to a feast on a visit to the north Αἰθiopians, and in his train followed all the gods:’ upon which Mure (*Hist. Lit. of Greece*, i. 486), ‘This is a figure no way inconsistent with the poetical dignity even of the king of Olympus. Omnipresence, or all-pervading control over mundane affairs, far from being an essential, was scarcely the possible attribute of the chief of a pagan pantheon.’

23. Αἰθίοπας: this ‘catching up’ is called *epanalepsis*.

τοι, § 18*c.* δεδαλαται, § 8*e.*

Ισχατοι ἀνδρῶν, i.e., on Ocean’s banks.

24. θυσομένου ‘Υπερίονος, ‘where Hyperion sets,’ local genitive; cf. γ. 251, ἦ οὐκ Ἀργεος ἦνεν Ἀχαικοῦ: so οὐ, ποῦ = ‘where.’ ἀθυσόμην is a mixed aorist with the termination of the 2nd (strong), the -ο- of the 1st (weak).

25. ἀντιδών ‘particeps futurus,’ ‘to accept of.’ The word is not future but simply = ἀντιδών, cf. § 13. [It has also been explained as the contracted future of ἀντιδάσω, viz., = ἀντιδ(σ)ων.] At A. 25 it takes an acc. ἐμὸν λέχος ἀντιδωσαν.

ταύρων, Goodwin, § 171. 1.

26. δαιτί with παρῆμενος. τέρπητο, ‘was making merry;’ the conception suits Iliad better than Odyssey. οἱ § 4, ‘but they the rest,’ οἱ is not yet the article, § 18*b.*

27. ἀθρόοι is the right spelling. ἀθροος, although supported by some mss. and by Aristarchus, is opposed to Greek euphony, for two following syllables cannot begin with an aspirate, thus we find, θριξ, τριχός, θριξι· ταχύς, θάσσων· τρέφω θρέψω. (La Roche.)

In the Odyssey the conception of Olympus, which in the Iliad is almost purely local, is idealised and the snow-capped mountain itself hardly thought of.

28. *τοῖσιν*, 'in their midst,' local dat.

[29-31 were very likely made up from δ. 187-189, where *ἀμύμων* suits Antilochus better than it suits Aegisthus here.]

μνήσατο, § 7a. -οιο, § 3a.

ἀμύμων connected with *μῶμος*, 'blame,' as *νόννυμος* with *νομα*: the change to *υ* is Aeolic. [Curtius, 715.] The original meaning then was 'blameless,' but in Homer it had already lost all ethical meaning and had come to mean 'noble,' 'high-born,' 'distinguished'; so at 232 *οὐκος ἀμύμων* = 'glorious'; μ. 261 *ἀμύμονα νῆσον*, 'beauteous isle.'

30. Agamemnon was, according to Homer, son of Atreus, grandson of Pelops, and was brought up with his brother Menelaos and cousin Aegisthos. Aegisthos and Thyestes murdered Atreus, then king of Mykenae in N.E. Peloponnesse, and the latter usurped the throne. Agamemnon and Menelaos hereupon went to Sparta, where the former shortly married Klytaemnestra, Menelaos her sister Helen. When Paris seized Helen, Agamemnon was generalissimo of the Greek expedition to Troy, and while there his wife was seduced by Aegisthus, who murdered him on his return. Orestes avenged his father's death by slaying Aegisthus. In the epic story Aegisthus stands in the foreground of the crime, but in later times (e.g., in the *Agamemnon* of Aeschylus) he is a mere dastard. [See further Jebb's *Electra*, p. vi. f.]

31 f. These lines do not agree with the regular Homeric views of the gods and of fate, which laid down that the gods were mighty, the fates mightier still, man an agent without free will. Here the poet clearly regards it as possible that each man could affect his own destiny. The idea of gods being so careful of men as to warn them thus, as Aegisthus is here warned, is a higher conception than is to be found in the *Iliad*, and marks a later date. [Fäsi, *Einleitung*, p. 13 (ed. v.)]

32. *οἶον δή νυ*, 'only see how,' 'quam prae'; *οἶον δή* is scornful, *νυ* marking urgency. -*όωνται*, § 8g.

33. *ἡμέων*, § 6a. *καὶ αὐτοῖς*, 'even of themselves,' i.e., without any doing of ours. Lat. *ipse* is often so used.

34. 'By their own blind folly have woes beyond their fate.' [ὑπέρμορον, so written by Aristarchus and others,

most of the mss. ὑπέρ μόρον.] ὑπέρ does not, except indirectly, mean 'against.'

35. *ὡς καὶ νῦν*, 'thus even now,' introducing the episode of the treachery and death of Aegisthus.

'Ατρεῖδας, § 2c.

36. γῆμι = ἔγημε, § 7a. γαμέω, of the man, γαμέομαι (middle), of the woman.

'And slew the hero himself on his return (from Troy) though he knew the sheer doom, since we ourselves warned him before.' [This is better than Worsley's, 'the dark inventor of a heinous deed.'] As to the significance of the warning, cf. 31n.

μήστην, 'lawful,' literally 'wooed.' In Homeric times wooing and betrothal were very important features in marriage, the ἔδρα (see vocab. s. v.) marked off the wife from the concubine.

37. ἐραὶ Φοῖ Φάτνομεν, before the digamma the diphthong is not shortened, cf. 4, 21n; § 27.

38. Hermes is sent down just as Vergil, *Aen.* 1. 301; 4. 222, sends down Mercury who was confused with Hermes. According to Max Müller (*Lectures* II. 468) the name originally meant 'the dawn-son.' (1) Kuhn connects 'Ερμεῖς with the Indian Sāramejā-s. (2) Damm with εἰρω = 'speak.' (3) Crusius with εἰρω = 'join.' Cf. Curtius, 347.]

ἀργεῖφόντης, 'the bright-flashing.' For root ἀργ- see Curtius, 172; for φα- φα-, Curtius, 296. ἀργέσι is a locative of ἀργής, -φόντης is Aeolic for -φάντης, so στροτός = στρατός, δῶν = δῶν. In after times to explain an epithet no longer understood, the story of Argos, the hundred-eyed watcher of the cow Io, was brought in, and the word was translated 'slayer of Argos.' In that story Argos was the bright starlit night (hence the hundred eyes) slain by the dawn-son Hermes.

The spondaic rhythm adds to the impressiveness.

39. μνάσθαι, § 12. [The best ms. reads κτεῖναι, evidently from mistaken analogy with μνάσθαι, which was regarded as aorist.]

40. The speech passes from indirect to direct, cf. 276, 374.

τίσις Ἀτρεῖδαο, 'vengeance for Atreides,' i.e., Agamemnon; objective gen., Goodwin, § 167. 3; Madvig, § 48. -αο, § 2c.

41. 'So soon as he shall have grown to manhood and shall long for his own land.' When a future verb stands in the principal clause, the *aorist* subjunctive in a subordinate clause = future-perfect, while the present subjunctive = simple future.

ἰμέρηται, § 10; αἴης, 26. At the time of his father's murder Orestes was in Athens, having been saved from death by his sister Elektra.

43. πειθ', imperfect to match ἔφατο: the aorist would have been apparently more suitable.

ἀγαθὰ φρονίσων, 'though he advised him well,' Goodwin, § 277. 5.

νῦν δ' ... ἀπέτισε, 'but now hath he paid full penalty at once.' For the aorist when our idiom expects the perfect, cf. § 24.

44. γλαυκῶτις, 'with gleaming eyes,' so γλαύξ = 'an owl.' In the Iliad, Athene was the goddess of war, cf. A. 200 δεινώ δέ οἱ δοσε φάνθεν, but in the Odyssey she appears rather as embodied φρόνησις ('practical wisdom'), acting as the guide and adviser of Telemachus, the instructor of Penelope, the constant protector and inspirer of Odysseus.

46. 'he, sooth, lies low in death deserved.'

κενός γε in strong contrast to Odysseus, whose sufferings were undeserved.

δλιθρόφ, local dative, Goodwin, § 190; Madv., § 45. 6. Note the alliteration of κ in this verse, of δ in 48, 49.

47. 'So perish, too, another, whosoever may do like deeds.' [ώς = utinam, is also read, but with much less authority.] θτις, § 17. δέοτ, optative, because quite indefinite. The verse was quoted by Scipio Africanus the younger on hearing of the death of Tiberius Gracchus.

48. δαίφρων, 'wise of heart' (in the Iliad referring only to prowess) still further points the contrast between the guilty Aegisthus and the guiltless Odysseus. [For the root of the word δαίς, cf. δαήναι. See Curtius, 230. Nitzsch connects it with δαήναι, 'to have proved,' and so translates it 'proved,' 'tried,' whether in peace or war.]

49. φθων ἀνο, 'far from friends.' Prepositions when

following their case throw their accent back. In prose *περί* alone of the regular prepositions follows its case, then only to give special prominence to the substantive.

50. *νῆσος ἀμφιρύτη*, 'a sea-girt isle'; for the tautology cf. Soph. *Aj.* 134, *τῆς ἀμφιρύτον* | Σαλαμῖνος ἔχων βάθρον ἀγχιάλον.

ἀμφιρύτη. Compound adjectives (except some of those connected with compound verbs, e.g., *ἐπιδεικτός*, *ἀνεκτός*) are of only two terminations. So Soph. l.c. *ἀμφιρύτον* is fem.

δθτ *τε*, 'just where.' The particle *τε* is in epic poets joined to *γάρ*, *δέ*, *μέν*, *οὐδέ*, and relative pronouns and adverbs to strengthen their meaning when it is no longer a conjunction: cf. *que* in Lat. *quisque*, &c., § 25.

The isle is represented in the middle of the sea in order to show how impossible it was for Odysseus to get away unaided. Ogygia was identified by the ancients with Gozzo near Malta (Strabo 1. 26). Völcker shows that it must have been situated in the N.W. of the Mediterranean; but it is of course legendary.

51. *νῆσος δενδρίστα*, 'tis a wooded isle.' This leaving out of all connection with the foregoing sentence is called '*Asyndeton*': and the catching up of the word *νῆσος*, '*Επαναλεπτίς*': cf. *Αἴθιονας*, 23n.

ἐν, 'therein,' adv.

[*δάματα*, nearly all mss. *δώμασι*.]

52. *δλοσφρόνος*, 'of baleful wit'; a knowledge which could be turned to uncanny uses: so our word *wizard*. [A schol. conj. *δλοσφρων*.]

In Hesiod, *Th.* 1016, Kalypso was the daughter of Okeanos and Tethys.

54. Heaven is a huge canopy, and Atlas keeps it from the earth just as the pillars of a building keep the roof from the floor. *ἀμφὶς ἔχουσιν*, 'keep apart,' 'distinct,' as N. 706 *ἀμφὶς ἔργει=διείργει*. The myth probably originated in a high mountain, whose cloud-capped peak seemed to reach even unto heaven. Where the pillars were supposed by Homer to stand, south or far west, is uncertain, but the extension of geographical knowledge implied by the knowledge of them points to the later date of the *Odyssey*: cf. Gladstone's *Primer of Homer*, pp. 57-64.

55. **ὅδυρόμενον**, concessive with *κατερύκει*, Goodwin, § 277. 5.

56. *αἰεὶ δέ (εἰ) § 30, 2.* [δέ^{τε} of some niss. is an evident attempt to mend the metre which needs no mending.]

λόγος in Homer only here and O. 393, both times in the plural. [Nauck conjectures *ἴπεσσιν*.] Cf. her 'wheedling words' e. 208-210.

αἰμυλίοισι, 'wheedling,' cf. Verg. *Aen.* 1. 670, *hunc Phoenissa tenet Dido blandisque moratur* | *vocibus*.

57. 'is wooing him to forgetfulness of Ithaka.' **ὅπως** with future indicative is used with verbs of 'plotting' and the like, to denote *how* a purpose may be carried out, although this sense sometimes approaches that of the subjunctive *in order that*. Madv. § 123, note 1. Cf. A. 136 *ἀρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἐστατ.*

58. **καλ**, 'if but,' disparaging; [better than 'yearning to see' —and wishes to die (because he cannot see it.)].

59. 'and yet doth not *thy* heart once reck thereof, Olympian'; *περ* implying that though Zeus' heart did not relent, another's would.

60. 'Ολύμπια. *Ot.* The pause lessens the violent nature of the hiatus.

τ' = τοι (dat. *commodi* with *χαρίζετο*), a violent and unusual elision; [but see δ. 367 and perhaps A. 170. Cobet, *Miscellanea Critica*, p. 346].

62. **Τροιῇ ἐν εὐρέῃ**, perhaps 'on the plain of Troy.'

τίνειν; 'why then?' of dat. *incommodi*.

ἀδόντος (§ 8d (2)) a pun upon 'Οδύσσεύς, 'the endurer of the divine wrath.' The same pun is made at τ. 275, 407, and especially e. 340, 423. [Curtius, 135, 244, 667.]

τόσον, 'so greatly.'

63. **νεφεληγερέτα**, § 2a, an Aeolic form. From the fact that these come most frequently in formal titles, Dr. Gemoll (*Einleitung*, p. 5) concludes that the cradle of epic poetry was amongst the Aeolians, but that the beautiful happy Ionians developed and brought it to its present perfect state.

64. **ἴρκος ὀδόντων**, 'what word hath escaped the fence of thy teeth,' these resembling the stakes of a fence. [This is

better than taking the 'teeth' as a periphrasis for the 'lips,' —Worsley's 'what word hath passed *the portal of thy lips*'; so 'the door of my lips,' Shakesp. Richard II.

'Within my mouth you have engoaled my tongue,
Doubly portcullised with my teeth and lips.'

δδόντων, gen. of material, Goodwin, § 167. 4.

σέ-έρκος. *έρκος* is a part in apposition with the whole σέ, an usage mainly epic, but found also in, e.g., Plato; cf. T. 44, Τρῶας δὲ τρόμος αἰώνις ὑπῆλυθε γυνῖα ἔκαστον.

66. 'Who in mind is better than mortal men and who freely gave offerings to the deathless gods whose domain is wide heaven.' περί-εστι governs gen. βροτῶν, from the comparative notion implied, Madv. § 64. περί θώκε from περιδίδωμι. A similar tmesis and construction occur at A. 258, or περί μὲν βουλὴν Δαναῶν, περί δ' ἔστε μάχεσθαι.

67. εὐρύς as an epithet of οὐρανός is an improvement on the Iliad conception of a local heaven on mount Olympus.

68. γαιόχος, probably alluding to Ocean as girdling the Earth [rather than regarding the sea as the foundation upon which the land seems to be built].

69. Κύκλωπος, 'because of the Cyclops,' causal genitive, Goodwin, § 173. 1. Cf. Liv. 21, 2, *iram interfecti ab eo domini*.

δρθαλμοθ, ablative genitive as after a verb of depriving, Goodwin, § 174. [Nauck finding fault with this construction reads δπάμεροεν= 'deprived.'].

70. ἀντίθεον, 'god-like,' one of Homer's conventional epithets: applied in the Iliad to *Sarpedon*, E. 663; *Ajax*, I. 623; *Nestor*, Ω. 257; the *Lykians*, M. 408; in the *Odyssey* to *Odysseus*, a. 21, o. 90; *Odysseus' companions*, δ. 571; *Phaeakians*, ȝ. 241; the *Suitors*, ȝ. 18; *Penelope*, λ. 117. [Fäsi translates 'godless,' referring to i. 272f. οὐ γὰρ Κύκλωπες Διὸς αἰγύχου ἀλέγοντιν | οὐδὲ θεῶν μακάρων.]

Πολύφημον, attracted to the case of δν; this inverse attraction is fairly common in Greek (Goodwin, § 154) and is imitated by Vergil, *Aen.* 1. 153, *urbem quam statuo vestra est.*

δν is contrary to analogy; [perhaps read with Nauck δο: cf. B. 325, so too in the common phrase Ἰλίου προτάροιθε (where the i must be long) we ought to read Ἰλίοο.]

71. Κυκλώπεσσι, 'over all the Cyclopes,' dat. of reference, so B. 483, ἔξοχον ἡρώεσσιν; λ. 485, νῦν αὐτε μέγα κρατέεις νεκύεσσιν. The gen. would denote superiority.

72. ἀτρύγετος, 'unwearied,' 'restless,' from root *τρυ-*. It is one of the earliest instances of *F* passing into *γ*, the *F* itself being in still earlier times developed from the *v*. [(2) Schmidt (*Vokalismus*, ii. 337) explains 'not to be dried' from root *τρυγ-*, but the existence of such a root is more than doubtful, Curtius, pp. 598, 599. (3) The old translation 'unvintaged,' which went well with *ἀκάρπιστα πέδια*, Eur. *Phæn.* 210, and as a contrast to *τραφερή*, leaves the *e* unaccounted for. (4) Schöll connects the word Lat. *trux*, making the primary signification *dark, gloomy.*]

73. ἐκ τοῦ, 'from that time,' as always in Homer, here with reference to 69.

74. ἐν-οστί-χθων, kindred words are ὠθέω, (*ἔωσα*), ἐνν-οστί-γαλος, *ενν-οστί-φυλλος*. [Curtius, 260.]

75. οὐ τι κατακτεῖνε, 'attempts not indeed to *slay* him'; a parenthesis.

76. 'Let us that are here,' in contrast to the absent Poseidaon. οὐδε is often used to point at a person or persons, the 'deictic' use; so, often in Attic, οὐδε = *ego*. πάντες emphatically placed.

77. ὅπερ Ἀθηναῖ, 'in order that he may return,' explanatory of περιφρ. νόστον. Observe that the older form in -σι is retained.

84, 'for.' Homer often co-ordinates, where later writers would subordinate sentences, so 433. This trait of a simple style is often used for effect by rhetorical writers, Verg. *Aen.* 3. 8 f., *vix prima incepit aestas| et pater Anchises ventis dare vela iubebat.*

78. 'For in no wise will he be able to strive alone against all, despite the will of the gods.'

82. εἰ δῆ, 'if then.' τοῦτο, referring back to 76 f., and further explained by the following words, νοστῆσαι Ὁδυσῆα. φύλον ἔστι = *placet.*

83. [πολύφρονα is the reading of Eustathius and of 9 of La Roche's mss. for the vulgate δαίφρονα, which is found in 5.]

84. ἔπειτα, to be closely taken with *εἰ δῆ*. μὲν, answered by *αὐτάρ*, 88.

διάκτορος, 'the conductor,' from διάγω, not to be limited to the conducting of souls, which was however one of Hermes' attributes, cf. *ω. 1.* Ἐρμῆς δὲ ψυχὰς Κυλλῆνος ἔξεκαλείτο | ἀνδρῶν μυστήρων. This 'conducting' is his chief attribute in Homer, thus he escorts Herakles from Hades, *λ. 625*, and leads Priam to Achilles to ransom Hektor's corpse, *Ω. 339*. Cf. Hor. *Od. 1. 10. 13 f.*, *quān et Atridas duce te superbos | Ilio dives Priamus relicto | Thessalosque ignes et iniqua Troiae | castra fefellit. | Tu pias laetis animas reponis | sedibus virgaque levem coerces | aurea turbam, superis deorum | gratus et imis.* [The word is also derived from διάγω. δε διάγει τὰς τῶν θεῶν ἀγγελας; and by Buttmann from διάκω, collateral form of διάκω, so that it is nearly identical with διάκονος, *Lexil.*, § 40.]

85. διτρύνομεν, conj. § 10. The actual despatching of Hermes does not take place until the fifth book.

86. ἐπιπλοκάμῳ refers not so much to the hair itself, respecting colour, etc., as to the manner of dressing it.

87. νόστον is drawn from the relative into the chief clause; the construction is νόστον νέηται.

ὅς κε νέηται, 'that so he may return.'

ταλασίφρων, with τλήμων, πολυτλήμων, πολύτλας, θρασύς and κρατερόφρων, a constant epithet of Odysseus.

88. Ἰθακήνδε, 'into (the town of) Ithaka.' The suffix -δε corresponds to the Latin *-do*, in *en-do*, *in-du* (Curtius, 233), and according to Scherer to Lat. *de*. [Some mss. and edd. read 'Ιθακῆν ἐσελεύσομαι, while La Roche believes that Homer wrote 'Ιθάκην δὲ ἐλεύσομαι.]

89. ἐποτρύνω, viz., against the suitors.

θεῖω, § 10.

90. καλέσαντα, after *οἱ*, begins an accusative-and-infinitive clause. κορόωντας, § 13.

91. πᾶσι, § 30, 2c. [Some few mss. read πᾶσιν.]

ἀπαιπέμεν, 'speak out,' § 12.

'The men who are ever slaughtering his sheep in plenty.

and glossy kine with shambling gait.' [ἀδινός has also been translated 'rich,' 'fat,' cf. ἀδηνός; and 'close-thronging,' which suits sheep and bees (B. 87), but not so well a wail or a heart, or the Seirens.]

εἰλίτρος describes the awkward walk of cattle, and is opposed to δερπίτοδες. Buttmann, *Lexil.*, 266, would translate *stampfüssig*, 'heavy-footed,' with reference to threshing. [The digamma of *ειλίκας* lengthens the last syllable.]

εὐξ, 'glossy,' 'sleek,' from root σελ, as σέλας, in Homer always of cattle (not of bulls): Euripides, *Her.*, 191, applies it to grass. [The usual translation is 'crumple-horned,' Lat. *camurus*, which suits well those passages where the cognate substantive means 'tendril'; cf. *Hymn. Herm.*, 192, κεράστης ἐλικτάς. (2) 'rolling' of gait, and so joined (according to a common usage in Homer) with εὐλίτρος as the more general word.]

93. **Pylos**, here the Messenian town, in the SW. of the Peloponnese, on a promontory at the north entrance of the basin, now called the *Bay of Navarino*, which harbour was fronted and protected by the little narrow island Sphakteria (*Sphagia*), a mile and three-quarters long, the scene of the exploit of Demosthenes and Kleon in the Peloponnesian war. [There were two other towns of the same name, viz., (1) in Triphylia, A. 671; (2) in Elis. Already in antiquity it was doubted in which of the three Nestor lived, and Strabo (d. A.D. 24) decided in favour of the Triphylian town.] The gender of Πύλος is common, cf. Ζάκυνθος, 246.

τημαθέας. Strabo's derivation from the river Amatha is impossible, for adjectives in -oës never come from names of rivers: Pylos, too, lay near a coast where sand-hills were frequent. In Homer the word occurs fifteen times, and always as an epithet of Pylos.

94. πενσόμενον, 'to learn'; the future participle in Homer, like Lat. supine in -um, denotes aim, and is used after verbs of motion (send, drive, etc.). 'To learn about the return of his dear father, if perchance he might hear thereof, and that fair renown might be his among men.' For the variety of phrase, cf. P. 143, η σ' αὐτῷ κλέος ἐσθλὸν ἔχει.

[97, 98 were condemned even before the time of Aristarchus, chiefly owing to the fact that (1) between Olympus and

Ithaka lay very little sea, (2) here only does Athene use Hermes' winged-shoes. 99-101 were also condemned as occurring only where war and strife are prominent. 99 appears of Nestor, K. 135, E. 12; of Ajax, O. 482; of Telemachus, o. 551, v. 127; 100, 101, of Athene, E. 746, 747; O. 390, 391; on each occasion in her capacity of war-goddess.]

ἀμβρόσια, 'immortal,' as belonging to an immortal (transferred epithet), in which sense it is also applied to πλάκαιοι, χάῖται, κάλλος, πέπλος, and in a secondary sense to νύξ and ὥπνος. [This is better than to apply it directly to the object, 'that wax not old.'] The initial μ of $\muορτός$, which usually changes to β (β ρούς), can here be seen; the root is $\muερ$, $\muορ$, $\muαρ$, and kindred words are $\muαράνω$ = 'make to wither'; Lat. *mors*, *morior*, *mor-bus*, *mar-ceo* and perhaps *mare*, mere, morass, Curtius, 331 f.

τύρη, 'the sea'; other similar adjectives used as substantives in Homer are Τραφερή, Ζ. 308; χέργος, Δ. 425; ἡπειρος, Β. 635; δέρη, ε. 313; ἀμβροσίη, δ. 445; ἁεφυρίη, η. 119. [φέρον changed by Naber to φέρει because of the surrounding presents.]

98. δέμα, 'swift as,' as though in a race.

101. ἀνδρὸν τράων, apposition, for ἀνὴρ often in Greek used much as French *Monsieur le*. So Ajax (Soph. *AI*. 817) uses it of his bitterest foe Hektor, where, says Jebb, 'the word gives a certain tone of distance and aversion to the mention of a well-known but hated name.'

τοῖσιν τε, *quibuscumque*, cf. § 25, 50n.

κοτέσσεται, § 10. The aorist of a past event.

δέρμιμοπάτη, 'daughter of a mighty sire.' [Bekker and La Roche read with 5 mss., one good one, δέρμιμοπάτη, which is good on metrical grounds. But the δ- is probably merely prothetic, i.e., no part of the root, Curtius, 532.]

102, 103. βῆ, στῆ, the rhyme is intentional.

103. προθέρποις=θέρποις, 120. This 'front door' led from the highway into the court-yard in which (and therefore in front of the house proper) the suitors were playing. See illustration.

ἐνι, with dat. of rest; in 104, with gen. also of rest, but implying 'looking towards' or even 'moving upon.'

104. The Taphians being situated only a few stadia to the

east of Ithaka, it is strange that Telemachus should not have known so near a neighbour.

106. *ἔπειτα*, 'there,' with reference to *εὗρε δ' ἄρα*. [Nauck (*Mélanges*, III. 17f.) for this awkward word conjectures *ἔκειθι*.]

107. *πεσσοί*, stones used for playing a game which, perhaps, corresponded to some extent with our chess or draughts; cf. Eur. *Med.* 68, *πεσσοὺς προσελθὼν ἔνθα δὴ παλαιταροι θάσσουνται*, where it is usually translated 'place of draughts.'

ἔπειτον, descriptive imperfect.

108. *ἔκτανον*, for the tense, cf. 17 note.

109. *οἱ μάν, κήρυκες· οἱ δὲ, (τοι δέ), θεράποντες*. This apposition of the whole and its part is very frequent in Homer, Madv. 50. b. note 4. The *κήρυκες* and *θεράποντες* are attendants, brought with them by the suitors: the *θεράποντες*, 'henchmen,' are of free but humble birth. They are busied now, some in the washing and laying of the tables, some in distributing the meat.

[110. *οἱ μὲν ἀρ οἶνον*. Bekker, Nauck, etc., with Eustathius and schol. Vindob. read *οἱ μὲν Φοῖνον*, urging that the *ἀρ* (*ἄρ*) of the mss. was due to copyists ignorant of the digamma.]

112. *προτίθεντο*, 'put before' the seats, 'while others were portioning out flesh in plenty.' *κρέα*, § 4. *δατεύντο*, § 8b. These preparations for the feast were all going on just inside the house in the men's apartment.

ἰδέ (originally *ἴδε*) an epic word used by Homer, Hesiod, and once by Sophokles, *Antigone*, 969. [See Ellendt, s.v.]

113. *θεοειδῆς*, i.e., in shape and stature.

114. *φθον*, 'his own,' imitated by Hor. *Od.* 4. 7, 19, *amico quae dederis animo*.

116. *μηηστήρων τῶν μέν*. The demonstrative sometimes thus follows its noun in order the more clearly to point a contrast with the following words, cf. 151. [Cobet, *Misc. Crit.*, 422, conjectures either *τῶν μὲν μηηστήρων*, or (by preference) comparing v. 225, *ἀνδρῶν μηηστήρων*.]

σκέδασιν θεῖη, a similar periphrasis to *τελευτὴν παιῆσαι*, 249.

117. *τύμη*, consisting of I. the royal demesne (*τέμενος*), II. the means of sustenance, III. gifts of honour.

κτήμασιν, dat. of ref., cf. 71 note.

118. τὰ φρονέων, 'with these (vv. 113-117) thoughts,' subordinate to *μεθήμενος*.

120. ἐφεστάμεν, § 12.

123. ἄμμι, § 6a. φιλήσεαι, 'thou shalt be welcomed,' fut. mid. for passive, as often in verbs with pure stems. ἔπειτα, 'thereafter,' further explained by δεῖπνον πασσάμενος.

124. πασσάμενος, § 13.

μυθήσεαι, 'thou wilt tell,' fut. of expectancy.

ὅπτεο (§ 6c) στι χρή, 'what thou needest.'

125. ή δ' ... Παλλὰς Ἀθήνη, 'she ... Pallas Athene,' the words are in apposition.

126. θόμος, i.e., the men's portion of it; θύηλός, fixed epithet.

127. πρὸς κίονα, with θυηγησε.

128. δλλα, 'besides,' a use of δλλος common even in prose, cf. §. 84, δμα τῇ γε καὶ δμφίπολοι κιον δλλα. So the Latin *alius*, *Lucr.* i. 117, *an pecudes alias divinitus insinuet se*.

130. 'and leading the way he set her on a chair and spread thereunder linen clothes,' i.e., on the floor. λιτα, acc. sing. of a stem λιτ- connected with λινον, *linum*, *linteum*. A dative λιτι occurs Σ. 352, ἐανῳ λιτι κάλυψαν. [Nitzsch and others explain it as neut. pl. from λιτ= 'smooth (i.e., embroidered) cloth.' See Curtius, 366.]

132. θέτο, 'set for himself.'

133. 'Lest the guest annoyed by the din should loathe the feast, being come among over-weening men.' θπερφάλος is connected with θπερφής and θπέρφεν, *Aesch. Ag.*, 377, from root φυ. [(2) Lobeck explains as formed from θπέρβιος, θπερβάλος, as εθροχος passes into εντρόχαλος. (3) The old absurd derivation was θπέρ φιαλήν= 'running over the cup.' Cf. Curtius, 717.]

μετελθών would in prose be ως μετελθών.

136. προχώφ with φέρουσα; ἐπέχενε, sc. ταῦς χερσὶν αὐτῆς.

138. νίψασθαι, 'to wash withal,' infin. of the aim. This hand-washing before meals was universal, and in the absence of knives and forks very important.

παρά-τάνυσσεν, tmesis.

140. 'After that she had set thereon many dishes, giving freely of what she had.' *παρεόντων*, partitive genitive. We should expect rather *παρ' έσόντων* or *παρεοῦσιν*. [The verse is out of place here, coming in appropriately when an unexpected guest turns up for whom preparations have to be made.]

κρειῶν, §. 4; *δείπας*, from the side table.

143. *κῆρυξ*, Medon, the herald of the house.

αὐτοῖσιν with *οἰνοχοεύων*.

144 f. Now comes the meal itself, the preparations for which have already been described, 109-112. See illustration.

147. *παρενήνεον*, better explained as a reduplicated imperfect from root *νε-* than as an aorist. [Bekker conjectures *παρενήσον*. 10 of La Roche's mss. read 147, 148 in inverted order. 148 is either spurious or wrongly placed, for already (110) the heralds had mixed the wine and water in the mixing bowls. The whole passage is in a disarranged state. Nitzsch arranges the verses thus, 139, 144-147, 141-143, 149, 150.]

148. *ἐπεστέψαντο*, 'filled high with drink.' The *vina coronant* of Verg. *Aen.* i. 724 as meaning crowning with a chaplet (cf. *Aen.* iii. 525, *tum pater Anchises magnum cratera corona induit implevitque mero*) would seem a mistranslation. The old grammarians explain the phrase as above, and from *impletit mero* it would appear that Verg. knew that interpretation. The genitive is used as after a verb of filling, as e. 93 *παρέθηκε τράπεζαν ἀμφορίην πλήσασα*, Goodwin, § 172.

149. *ἔτοιμα*, predicative with *προκείμενα*.

δνεῖται, 'dainties' = *πάντα τὰ δνησιν ἐμποιοῦντα*.

150, 151. Formal ending of a meal, imitated by Vergil, *Aen.* viii. 184, *postquam exempta fames et amor compressus edendi.* *ἔ-*έντο, tmesis from *ἔξ-λεμαι*.

151. *μέν*, answered by *αὐτάρ*, 156. [Nitzsch's *μηντήρων τοῖσιν μέν* would be an improvement. Ameis punctuates *ἔντο, μηντήρες κ.τ.έ.*]

152. *γάρ τε* = *namque*, a combination often occurring in Homer (15 times).

ἀναθήματα, 'sequel,' 'accompaniment;' cf. *ἔλεγχείην ἀναθήσει* X. 100; Cic. *ad Att.* i. 1, 5, *totum gymnasium ἡλιον ἀνάθημα*. [An alternative translation 'ornaments,' 'crown,' is too modern for Homer, who uses in this sense *ἄγαλμα*; Cowper's

'enlivening sequel of the banquet's joys' seems to be between the two.]

153. κῆρυξ, 143n. ἐν χερσὶν with θῆκε, 'placed in his hands.'

155. ἀνεβάλλετο, 'set him to sing,' *accinxit se* [or 'struck up' or 'sang as prelude' or 'lifted up his voice in noble song']. In these so-called accompaniments on the *κιθαρα* a prelude was played, then came the song (rather recitative), and at intervals a performance on the instrument. Accompaniment in our sense of the word was unknown; [see especially Fäsi, *Einleitung*, p. 8]. See illustration.

157. οἱ ἄλλοι, 'those others.'

159. τούτοισι...ταῦτα. Note that these words express a much more distant connection than *τοῦσδε* and *ταῦτε* would have done.

160. βέσα, 'lightly,' without thinking any more about it.

161. 'Even that man's, whose bones I ween are bleaching and mouldering in the rain.' [This seems better than to explain λευκά as a fixed epithet, which would be less graphic.] ἀνέρος goes on to explain the *ἄλλοι* to which *ἄλλότριον* 160 is equivalent.

162. κυλίνδει, sc. δοτεα. Notice change of subject.

163. εἴ...γε, 'O! if but, &c.,' a strong expression of wish.

ἴσοιστο, ἀρρωστάτο, § 11.

164. 'Then would they one and all pray rather to be swift of foot than wealthy in gold and raiment.' A comparison of two properties of the same subject is expressed in Greek by two comparatives, Φιλόμηλον οἱ πολλοὶ βελτιόνα ἤγουνται εἴναι ἡ πλούσιώτερον. So in Lat. *celeriores quam diiores*.

166. νῦν δέ, 'but as things are,' *nunc vero*, as opposed to an imaginary case.

δέ, 'thus,' as in 161f.

ἀπόλαλε, 'hath perished,' contrast the tense of ὠλετο, 168.

κακὸν μόρον, cognate acc. Goodwin, § 159.

167. εἴ περ, 'even if,' as 188, 204, with subjunctive of a purely imaginary case. φῆστι, § 10.

168. δέ = *tamen*.

169 = 206, 224.

170. *τίς πόθεν ἀνδρῶν*; two questions are asked in one, *ἀνδρῶν* depending upon *τίς*; cf. δ. 138 of *τινες ἀνδρῶν*, Verg. *Aen.* viii. 114, *qui genus, unde domo?*

[*εἰς* (enclitic), so Eustathius and one ms., the rest *εἰς*. Nauck reads *εἰσσ'*.]

[171-173, 'ἐν τισιν οὐκ ἐφέροντο,' Didymus: but the verses are necessary, although condemned by Aristarchus.]

171. *διπνοῖς*, indirect question after *κατάλεξον*, the direct being resumed at *πῶς*.

172. *εὐχετώντο* (§ 8a), viz., on the voyage.

173. *οὐ τι*, 'in no wise.' *μάν*, 'in truth.' Such a remark in the mouth of an islander is, to say the least, naïve.

175. The usual interrogative particle in Homer is *ἢ* or *ἢε*; but in a double question (Attic *πότερον...ἢ*, *utrum...an*, 'whether...or') we find *ἢ* (*ἢε*) in the first, *ἢ* (*ἢε*) in the second clause. *καὶ*, 'already.'

176. *ἴσαν*, § 8b, *ἡμέτερον δῶ*, Madv. 28 a, note 2; A. 426.

177. *ἄλλοι*, 128n. *ἐπίστροφος ἢν ἀνθρώπων*, schol. *ἐπίστροφὴν καὶ ἐπιμέλειαν ποιούμενος ἢν τῶν ἀνθρώπων*: and this more definite explanation seems better than merely 'conversant with.'

181. *Ταφόισι*, 71n. and 105n.

182. *ἄνε*, 'in this wise'; never (says Aristarchus) in Homer = 'here.'

κατήλυθον, 'I touched.' *κατά* in composition sometimes has this meaning; so *κατάγομαι*, *καταπλέω* 'I put in,' opposed to *ἀνάγομαι*, *ἀναπλέω*.

183. *πλέων*, one syllable by synizesis. Note that *ἐπί* is repeated in a different sense.

οἴνοψ. It is difficult to decide between the two chief translations, (1) 'dark,' an epithet of the *troubled sea*, because (says Crusius) it then assumes a dark-red appearance—the wine in Homer was dark-red; and (2) 'sparkling,' 'glinting' in the sunshine, with which cf. *αἴθοντα οἴνον ἐρυθρόν*, μ. 19. This would equally well describe oxen, N. 703.

184. *ἄγω δ'*, 'and my cargo is.'

αἴθοντα, 'bright,' 'flashing'; of the worked iron.

Τεμέση, in the interior of Cyprus—from this name comes our word copper = *aes Cuprium*. [Not as has been thought by Strabo and others in Bruttium (South Italy), which was scarcely known in Homer's time. In early times the intercourse between Greece and Italy was by *land*.]

μετά, 'to fetch'; χαλκόν, 'copper' or 'bronze' (tin + copper), not 'brass' (zinc + copper).

185. 'And here (*pointing*) is my ship drawn up in the country out of the town.' πολήσε, § 46.

186. *Rheithron*, a port in Ithaka, here only mentioned, on the north of the city, but, according to Gell and most authorities, on the SW. of the island. [See Schliemann; Völcker wishes to place it on the east.]

Neion, according to Gell, a mountain in the south part of Ithaka, SE. of the town. [According to Eustathius, a part of *Nēriton* in the north part of the isle; others again place it in the north of Ithaka, making it an independent ridge.]

188. εἴ περ τε 'and this is true), seeing thou mayest go and ask.' εἴρηται, § 10.

190. πήματα, only of the bodily troubles of second childhood. [Naber conjectures πάσχει, but approves of Kammer's rejection of 188-193.]

191. γυρῆ. Skéle, wife of Dolios, *o.* 365.

192. παρτιθεῖ, § 8a. εὖτ' ἀν with subjunctive of repeated action. 'Whensoever weariness seizes upon his limbs from crawling often up and down the knoll of his vineyard plot.' κατάλαβησιν, *tmesis*. μν...γυτά, epic apposition, 64n. γοῦνον, 'knoll,' connected with γόνυ, 'knee,' γῶνος = 'corner.' Cf. Verg. *Georg.* ii. 113, *Bacchus amat colles*; also our expression 'the foot of the mountain.' [The old translation 'fruitful land' (from γόνος) conflicts with γοῦνος Ἀθηνῶν, *c.* 323, for the soil of Attica was poor (as Thucydides expressly mentions); on the other hand it was hilly. Curtius, 180.]

194. νῦν δέ, i.e., to return to the subject. ἔφαντο, probably on the way from ship to house.

195. βλάπτουσι κελεύθουν, 'hinder him from returning,' Aesch. *Ag.* 120, βλαβέντα λοισθίων δρόμων, Goodwin, § 174.

196. Join οὐ πε, 'not yet.'

199. ἐρυκανόωσι, § 8a.

201. τελέσθαι, 'will be accomplished,' § 12.

203. έτι δηρόν, § 27.

204. εἰ πέρ τε σιδήρεα δέσματ' ἔχησιν, 'even if iron chains hold him.' We must supply an object for *ἔχησιν*, rather than regard *δέσματα* in this light. [Cobet and Nauck conjecture for *τε*, *εἰ*, i.e. *Fe*, which would supply the object required.]

ἔχησιν, for mood cf. 41n.

205. φράσσεται. The want of conjunctions is rather abrupt. ἀς κε νέηται, 87n.

207. εἰς, 'thou art,' 170n.

τόσος implies admiration, as *τοῖος*, 223, 371; cf. Verg. *Aen.* i. 606, *qui tanti talem genuere parentes.*

αὐτός, that the Homeric *αὐτός* consisted of body rather than mind is shown by several passages, by none more clearly than A. 3, 4, πολλὰς δ' ἵθιμονς ψυχὰς Ἀΐδη προταψεν | ἡρών αὐτοὺς δὲ ἐλάρια τεῦχε κύρεσσιν.

208. μέν = μή. [So Aristophanes and Aristarchus and (according to Gotschlich but not La Roche) the best ms. the rest have γάρ.]

209. θάμα τοῖον, 'full often,' lit. 'often, so very'; cf. δ. 776, σιγῇ τοῖον; γ. 321, πελαγος μέγα τοῖον.

210. ἀναβήμεναι (§ 12), 'embarked (meaning to go) to,' i.e., 'embarked for.'

211. ήμαν, § 8d.

213. πεπνυμένος, connected with πνέω, πνεῦμα, always in the metaphorical sense of 'wise,' 'shrewd,' 'discerning'; nearly always an epithet of men, but cf. 361.

215. μέν τε, answered by αὐτάρ.

τοῦ ἐμμεναι, 'that I am sprung from him,' Madv., 54c.

217. τεν = τινός, § 6c.

218. Join κτ. τοῖς έτι, 'on his own possessions.' Note that *έτι* usually refers to the subject, here to the object of the verb.

τέτρημον, reduplicated 2nd aorist = ε-τέ-τεμον, which was then syncopated.

220. τοθ μ' ἐκ φασι γενέσθαι. Join ἐκ-γενέσθαι, tmesis; 'whose son they say I am'; τοῦ, Madv., 54c.

[φαστι, Naber suggests φησι, sc. μητήρ.]
 ἡνέ = our 'as you ask me.'

222. μέν = μήν, cf. 208n. The μέν implies, 'however unlucky in thy father thou wilt carry on the glory of thy race.'

διτέσσω, 'hereafter,' 'for the future,' to be taken closely with θήκαν νάνυμον. The future is regarded as unseen, and so coming up behind us; cf. Iliad I. 343, οὐδέ τι οἰδε νοῆσαι ἀμα πρόσσω καὶ διτέσσω, i.e., into the past and future. [According to Heyne and others διτέω in Homer means 'in the past:']

223. Verg. *Aen.* i. 309, *qui te talem genuere parentes.*

225. τίς δαλ, the reading of Aristarchus, offers a rhyme with δαλι. [Exactly the same doubt between δέ and δαλ occurs Sophokles, *Antigone*, 318. The mss. here read δέ without exception, which gives a very decided hiatus.]

τίπτε δέ σε χρεά; 'wherefore needest thou this?' Supply ἔχει (with Hermann) or ἵκανε, cf. §. 136, χρεώ γάρ ἵκανε. Εἴλατο, our English idiom uses the present. τίπτε = τι ποτε, acc. of respect.

225f. 'What feast, nay, what rout is this? is it a clan drinking, or a wedding-feast? for here we have no banquet where each man brings his share.' (Butcher & Lang).

226. εἴλαπινη, connected by Fick with *volup-tas*; *volup*, θελπω, θελπις. The εἴλ- represents ἐθλ-. [The old derivation was πίνειν κατ' θλας, with a sacrificial notion.] Scan εἴλαπινη ηε by *synizesis*. Nauck writes εἴλάπιν ηε.

227. ὡς τε, introducing the simile, to be taken with ὑβρίζοντες, μοι with δοκέοντω, ὑπερφιάλω with δαινυσθαι.

Ἐρανος, 'a pic-nic,' i.e., a meal to which each guest contributes his share, = the later δαιπνον ἀπὸ συμβόλων. [Nitzsch denies that the word bears this meaning in Homer, translating rather a feast of princes with a king. Fick connects Ἐρανος with Indo-Germanic *rana*, = 'pleasure.']

232. μελλειν ξύμεναι, 'promised to be'; [others overcharging the word with subjectivity, 'know that there was a time when I thought this house would be rich and blameless.')

234. ἐβόλοντο = ἐβούλοντο. [Cf. Curtius, 549. Schol. H and Eustathius read ἐβάλοντο, which Nitzsch and others adopt. Spitzner reads ἐτέρω' ἐβάλοντο, in alteram partem se verterunt. ἐβάλοντο if adopted = 'determined,' sc. ἐν θυμῷ.]

235. περὶ πάντων, i.e., in a more horrible manner.

238. τολόπευτε, 'finished,' lit. 'wound up the clue of war,' as if it had been a ball of wool.

239. Πανάχαιοι. The word 'Ελληνες is not yet a collective name (Thuc. i. 3), Hellas being yet a single state in Thessaly. The Πανέλληνες are found B. 530, beside the Achaeans, while the later use of the word Πανέλληνες is given to Πανάχαιοι. (Gemoll, *Einleitung*, p. 3.)

240. κλέος, 'fame,' in the twofold sense of report and honour. διάστω, see 222 note.

241. ἀκλεῖος, 'silently,' proleptic. [This is more graphic than 'ingloriously,' which the word certainly does mean at X. 304. Nauck writes ἀκλεῖως.]

"Αρπυαι, 'storm-spirits,' cf. v. 66, ἀνέλοντο θύελλαι; the root is ἀρπ-, cf. ἀρπη, 'bird of prey'; ἀρπαξ, 'greedy,' ἀρπάξω, 'plunder,' Lat. *rap-io*, *rap-ax*, *rap-idus*, *rap-tor*, *rap-ina*. [Curtius, 263, 728.] It can scarcely be said that they bear any similarity to the Harpies of Vergil, *Aen.* iii. 316, *virginei volucrum voltus, foedissima ventris | proluvies uncaequ manus et pallida semper | ora fame.*

245. νήσοισιν, 71n.

246. Odysseus was so to speak the over-lord of the Kephallenian kingdom, which is in Homer divided into two main parts, viz., (a) Samē [some authorities as early as Strabo read Σάμῳ], (b) Dūlichion.

[Δουλίχιον. Curtius, 191.]

Ζακύνθῳ, here masc., but fem. in i. 24, and Verg. *Aen.* iii. 270, *nemorosa Zacynthus | Dulichiumque Sameque et Neritos ardua saxis.* For the short syllable before Ζακύνθῳ, cf. B. 824, οὐ δὲ Ζελεῖαν.

247. κραναή, always of Ithaka.

249. Penelope hates the idea of marriage, not being certain of Odysseus' death. She would 'make an end' by choosing a husband.

250. δύναται, 'prevails upon herself.'

φθινόθουσιν ἔδοντες, 'eat up.'

251. τάχα, never in Homer = 'perchance.' θιάρατο, a strong word, lit. 'hammer to pieces.'

252. ἐκαλαστήσασα, 'having waxed wroth.' The derivation of this δταξ λεγ. is very dubious, that which connects it with ἀλαστος, δ- λαθ- being the most probable.

253. ή δή, 'full plainly.'

254. κε with the optative in a relative sentence after a present negative chief clause (the negative here is δεύη) denotes the result brought about (Ameis); transl. *qui manus inferat.*

255. ἐν πρότυροι θέρησιν, i.e., 'in front of the door,' cf. ἐπὶ προθύροις, 103.

256. Odysseus would appear in the full panoply (note that each Homeric hero bore two spears) worn by every traveller. Thuc. i. 6, 'For the whole of Hellas used to wear arms, as their dwellings were unprotected and their communication with one another insecure; and they lived wearing arms in ordinary as foreigners do now.'

257. τότος, i.e., so young and strong.

τά πρώτα, 'that first time.'

259. Εφύρη, a town in Thesprotia. The word is perhaps an Aeolic form of Εφέρα = watch-tower; so δνυμα = δνομα, στύμα = στόμα. [Or an inland town of Elis, in north-west Peloponnese, on the river Selleis, where Augeias dwelt. But the Thesprotian town is more probable, as the Taphians dwelt north of Ithaka. Ephyrē was also the old name of Corinth, Z. 152, 210.]

ἀν-ιόντα, 'coming back.'

260. καὶ κατερ, i.e., as well as to other places.

261. 'That he might have it to poison his bronze-tipped arrows withal,' infinitive of the aim which is especially frequent with εἰναι. Cf. N. 312, νηνσι μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ δλλοι. Cf. Goodwin, § 265.

No instance occurs in the Iliad of poisoning arrows, although if there had been any at the time when the Iliad was written, it would surely have been mentioned in so warlike a poem. This makes for a more artificial state of things, and therefore for the later date of the Odyssey. [La Roche suspects however that 259-265 are an interpolation of a rhapsodist.]

262. οῖς Φοι, § 27.

263. *νεμεσίζομαι*, with the accusative and infinitive or dative = 'am angry with,' with acc. or gen. = 'feel an awe of,' B. 138, *ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῷν*.

264. -εσκε, iterative, § 8i. *αἰνῶς*, cf. 208.

266. 'Sudden would be their death, bitter their wed-lock.'

267. *Θεῶν ἐν γονασὶ κέτραι*, 'in the laps of the gods,' with reference to their sitting statues; cf. *genua incerare deorum*, Juv., 10. 55; offerings were there placed by suppliants. [(2) Referring to the practice of suppliants grasping the knees of those whom they supplicated. (3) 'In the power of the gods,' the knee being typical of strength.]

268, 270. *κεν*, with fut. indic. (§ 22a) as A. 175, or *κέ με τιμήσουσι*. *μέγαρον*. See illustration.

270. *ὅππως*, 'how.'

271. *εἰ*, an exclamation; cf. *eia*, especially in the combination *eia age*.

273. *μέθον πέφραδε*, 'tell out thy mind'; for the reduplicated aorist, cf. § 9.

275. *μητρέα* with *δυωχθί*, but afterwards softened down by a broken sentence.

[269-305. The passage abounds in difficulties and has been variously mended, for instance Hermann rejects 275-278 and 292; Friedländer supposes that the passage consists of three separate recensions. Bergk rejects the whole as part of the original Telemachy.]

277. or § 84, 'and they,' the suitors.

ἴεδνα, 'bridal gifts such as should accompany in the case of a dear daughter'; i.e., such as a suitor would be sure to give to *buy* his wife. Aristotle, *Pol.* 2. 5, 'the Greeks used to buy even their wives from one another.' *ἐνι*, cf. H. 195, *ἐφ' ὑμετέρων*. [This is Cobet's view. Most, including Nitzsch, translate *ἴεδνα* here as 'dowry,' including the bridal presents. (The root of the word *ἴεδνον* = *σφέδνον* is probably *άδ-*, *σφαδ-*, cf. *Ἄδομαί*, *ἡδύς*, Lat. *suavis*, *suadeo*. Curtius, 229.)]

282. *δσσα*, a wandering voice from Zeus, distinct from *φημή* and *δμφή*. [Curtius, 460, 654, 668, 671.]

ἢ τε, 'for 'tis rumour that brings.'

285. **ξανθός**, 'yellow-haired,' the prevailing colour would be black.

286. **ὅς**, 'he.' **δεύτερος** = *novissimus*; **ἥλθε**, 'returned.'

287. 'That thy father liveth and will return.' **ἀκούσῃς**, cf. 41 note.

288. **τρυχόμενος**, viz., 'by the suitors.' The implied meaning is that Odysseus may be expected within the year.

289. **τεθνητός**. Verbs of hearing, etc., often have a genitive with predicative participle of something *heard*, as β. 423, *τοι δ' ὅτρύνοντος ἀκουσαν*, or *heard of*, as β. 220, *εἰ δέ κε τεθνητός ἀκούσω μηδ' ἔτ' ἔσντος*.

290. **δὴ** **ἴπεντα**, 'in that case.'

291. **χεῖναι**, i.e., a cenotaph.

κτέρεα κτερέειν, *iusta solvere*. Note the infinitive used for imperative, which is used especially in Homer.

§ 21b. Goodwin, § 269.

[293-303 condemned by Dünzter and Nauck. It is impossible to reconcile the marriage of Penelope with one of the suitors and the bloody expulsion of these. The suitors too would hardly stay in the house after the marriage, and 295, 296 do not agree very well with 253-268.]

296. **ἀμφαδόν**, 'openly,' originally an accusative. Cf. **ἐπισταδόν**, **σχεδόν** [Curtius, 649]. We find also **ἀμφαδα**, **ἀμφάδιον**, **ἀμφαδῆν**. Cf. Peile, *Primer of Philology*, p. 116.

297. **δχέειν**, lit. 'wear,' i.e., 'occupy thyself with,' almost 'bear thyself childishly.' **ἔτει κ.τ.έ.**, 'since no longer art thou of an age thereto.' **τηλίκος** = *tantulus*.

298. **ἡ οὐκ**, synesis. **δτεις**, pres. when our idiom prefers the perfect.

300. **δοι...έκτα**, an appended explanation, cf. **δολόμητιν**. **δ** = **δι**; as at 254; [or possibly = later **δτι**, *quod*].

301. **φθος**, vocative. **καὶ σύ**, 'thou too.'

302. **έσσο'** = **έσσο**, imperative. [According to Delbrück = **έσσι** on the ground that Telemachus already possesses the strength needed for his design.]

τις, collective, 'many a one.'

304. 'Who doubtless chafe at tarrying.'

307. φῦλα φρονέων, 43.

309. ἐπειγόμενος ὅδοιο, 'though anxious to prosecute thy journey,' gen. of the object aimed at, cf. 315.

310. τεταρτόμενος, § 13.

313. οἷα, 'such keepsakes as.' [Düntzer and Naber φίλοις.]

315. λιλασμένόν τερ, 'eager as I am.' τερ is intensive, not concessive.

[316. Nitzsch suggests σε for κε, objecting to δέττι κε ἀνώγη as leaving the giving in uncertain expectation, but δέττι κε need imply no more uncertainty than that a thing is future and therefore not yet done.]

318. 'Taking it, a right royal one, from among thy treasures, and it will win thee a return gift.' κατ, intensive, with μάλα καλόν, as κατ λιην, 46. Cf. θ. 405, πολέος δέ οι ἀξιούσοι.

320. ἀνόστατα, 'a sea-eagle'; this is the rendering of Aristarchus, and would seem to agree best with the Homeric manner, in which a bird is not referred to without qualifying it by specifying the kind of bird. (2) 'on high,' so Eustathius, La Roche, etc. (3) 'out of sight,' Jordan, etc., with Herodian. (4) ἀνόστατα = τὰ ἀνὰ σπήλαιον ὄντα. (5) (divisim) ἀν' ὄντα, 'up the smoke vent,' so Nitzsch. But ἀν' and δι-έπειπτο is a harsh collection of prepositions, and the pl. ὄντα is strange. Voss's explanation of this pl. (that as Odysseus' house had two floors, there would be one hole in the ceiling another in the roof) would take the smoke through Penelope's room. The Πανύπταια of Cassius Longius does not mend matters. In accentuation authorities differ between ἀνόστατα and ἀνόστατα, the evidence being fairly divided. For further information see Hentze's *Anhang*, whence much of this note is derived.]

322. τό πάροιθεν, cf. 257 τὰ πρώτα.

323. δόστατο, 'the thought arose,' tense.

324. Ισρόθεος, always an epithet of φῶς, which again (with or without οὐ.) always ends the verse.

325. σιωπῆ, always in Homer an adverbial dat.

327. λυγρόν, the additional epithet is in Homer's manner.

ἔπειπτο, 'had laid upon them.' Cf. 2n.

328. [θέστις, according to Göbel from root SPI (SPA)=

'breathing,' so 'inspired.' Curtius, however, connects with root SEP = *say.*]

331. Kings and queens were always accompanied by (usually two) attendants; the custom was transferred also to the Attic stage.

322. The omission of the preposition $\pi\rho\delta$ s is poetical and especially frequent in Homer.

334. This veiling is still the custom in the East. $\sigma\chi\omega\mu\eta$, 'after she had drawn,' tense.

336. $\delta\alpha\kappa\rho\mu\sigma\sigma\mu$, 'having burst into tears.'

337. $\gamma\rho\rho$, nearly = 'since,' supplying the motive of a following clause, is in Homer's manner. [Others translate 'surely,' cf. Lat. *enim*, or supply 'I say this, for.']

$\sigma\delta\mu\alpha$ = $o\sigma\theta\alpha$, only here in Homer, but found in Herodotus and Eur. *Alk.* 780, $\sigma\delta\mu\alpha\ \eta\ \epsilon\chi\epsilon\ \phi\mu\omega$; [Bekker reads with Zenodotus $\eta\delta\eta\sigma$.]

338. $\tau\epsilon$ generalises = *qualia*. Cf. § 25.

343. $\tau\omega\eta\eta$, 'so noble'; $\kappa\epsilon\phi\alpha\lambda\eta\eta$, cf. Hor. *Od.* i. 24, 1, *quis desiderio sit pudor aut modus tam cari capitius.*

344. $\dot{\alpha}\nu\delta\rho\delta$ s after $\tau\omega\eta\eta$ $\kappa\epsilon\phi\alpha\lambda\eta\eta$. $\epsilon\phi\rho\mu$, predicate.

' $\Xi\lambda\lambda\mu$,' a local district in Thessaly; ' $\Lambda\rho\gamma\mu$, now the leading state of Peloponnese, so the phrase = 'from Dan to Beersheba.'

[Aristarchus condemned the verse as inconsistent with this rendering of ' $\Xi\lambda\lambda\mu$ '; with him Bekker agrees.]

346. $\tau\epsilon\ \tau'$ $\delta\mu\alpha$; 'Why now?'

347. τ' = $\tau\omega$, 60n. Telemachus hides his true meaning.

349. $\dot{\epsilon}\theta\delta\mu\mu\sigma$, 101n. $\dot{\epsilon}\kappa\alpha\sigma\tau\mu$, apposition.

$\dot{\alpha}\lambda\phi\mu\sigma\tau\mu\mu$ s. The simplest derivation is 'corn-eating,' i.e., 'living on bread' ($\dot{\alpha}\lambda\phi\mu$, $\dot{\epsilon}\delta\mu\mu\mu$); with which cf. *o\iota\phi\mu\phi\mu\mu*, L. 191. But this meaning is almost absurd (as Curtius, 292, says) when applied to Aesch. *Sept.* 770, $\dot{\alpha}\nu\delta\rho\mu\mu\ \dot{\alpha}\lambda\phi\mu\sigma\tau\mu\mu\ \delta\lambda\mu\mu\ \dot{\alpha}\gamma\mu\mu$ $\pi\alpha\chi\mu\theta\mu\mu$ s. So 'gain-seeking,' 'toilful' (opposed to the gods, 'who live at ease') from $\dot{\alpha}\lambda\phi\mu\mu\omega$ (*earn*) is preferable. A third rendering, that of Eustathius, 'reasoning' applied to men as distinguished from brutes, is not equally agreeable to the sense of the verb; and it must be noticed that it is applied as an epithet not to $\dot{\alpha}\nu\delta\rho\mu\mu$ s but $\dot{\alpha}\nu\delta\mu\mu$ s. See further, Butcher and Lang, p. 410f.

μᾶλλον, 'more' than others. [Plato, *Rep.* 424 B. quotes ἐπιφρονέουσι, and in 352 δειδόντεσσι.]

353. ἐπι- = 'thereto.'

[355. Kayser punctuates ἡμαρ ἐν Τροίη, πολλοι δὲ καὶ κ.τ.έ.]

[356-359 were rejected by Aristarchus and other Alexandrines, and form an interpolation from a later speech of Telemachus (φ. 350-353), where they are directed to the suitors.]

356. εἰς οἴκον, 'to thy chamber,' as 360. Telemachus is awaking to a sense of responsibility and independence, but need not be charged with want of courtesy to his mother, the verses being spurious.

359. τοῦ γάρ, 'for to him belongs,' i.e., to me.

360. βεβήκει, 'she was gone,' the tense marks the suddenness of departure.

363. κλαίειν, 'continued to weep.' δέρα = 'until,' is usually combined with ἄπ(κε).

365. σκιάσειντα, 'dim,' 'dusky'; in hot countries the sun must be kept out.

366. παραὶ (=παρά), κλιθῆναι, tmesis; λεχέεσσι, local dat.

369. νῦν μέν, opp. to ηῶθεν δέ 372. δαινύμενοι, causal, Goodwin, § 278, 2.

370. τόδε, explained by ἀκούειν, cf. 82, 376 [inferior mss. τά γε].

[374-380 brought in from β. 139-145 where they are more appropriate.]

375. 'taking turns in your several houses.'

376. Note the synonymous words used to strengthen the sense.

378. ἐπιβάσσομαι, § 8c; δέρσι, § 10.

380. κεν...δλοισθε. The sentence is more or less independent of the construction of 379. δέρμα, 'this house.'

381. δδάξ. The δ- is prothetic, i.e., no part of the root, as may be seen from a comparison with δάκρω, *dens*. So we find δύρομαι, δδύρομαι· κέλλω, δκέλλω [Curtius, 725].

382. θαύμαζον, tense. § = later δτι 'in that' [or = 'who' as at 300n.]

383. The characters of the leading suitors are sharply drawn and sustained throughout. Antinous the scoffer, Eurymachus the oily-tongued.

384. η μάλα δη, 'in good truth.' αὐτοί, i.e., by immediate inspiration.

387. 'Which ($\tauὸ$ βασιλεύειν) we know is by descent thine ancestral right.'

389. 'Wilt thou be wroth at the word which I shall say.'

390. καί, with τοῦτο. γε, 'if Zeus do but.'

391. η φῆς; 'thinnest thou truly?' in bitter mockery.

[392. βασιλεύειν, Naber conjectures βασιλῆ ϵ μεν in order to supply a subject to οἱ, needlessly, for τῷ βασιλεύοντι can easily be supplied. Göbel would substitute δῶμα for οἱ δῶ, as δῶ is elsewhere always accusative.]

τε...καί answer each other.

394. βασιλῆς, 'nobles,' 'princes.'

Ἄχαιῶν, with δλλας.

396. τόδε, probably $\tauὸ$ βασιλεύειν. δν ηχηστ., 'may have,' in Homer = future indicative and used with or without δ.

400. Cf. 267n.

401. Ἄχαιῶν, with δς τις.

402. This alliteration of : was called by grammarians *sigmatismus*.

404. For double accusative, cf. Goodwin, § 164. [Voss and Bekker read *ἀποραστέ* (optative), as in Homeric usage. When δς τις occurs in a subjoined clause it takes an optative if an optative has preceded.] 'So long as Ithaka exists.'

406. δηττόθεν, indirect, ποίης, ποῦ, direct question. εὐχεταὶ εἶναι, 180.

408. φέρε, the tense is from the standpoint of the suitors.

409. τόδε, cogn. acc.; cf. p. 444 κῦν δεῦρο τόδ' ίκω, Ζ. 309 δεῦρο κατ' Οὐλύμπου. τόδ' ίκάνει, Goodwin, § 155, note 1.

410. οἶον, 32n. ἀφαρ, with *ἀναῖς*.

411. γνῶμεναι, 'for us to know him,' infinitive of purpose. Cf. πίψασθαι 138n.

γάρ, ('he needed not to avoid this) *for*.' *εἰς* *ώπα*, 'in the face,' [or when one looked at him face to face].

[414. ἀγγελίης is better supported than ἀγγελίῃ, Kayser conjectures ἀγγελίης (an Ionic construction), comparing Hdt. i. 126, ἐμέο πειθόμενοι.]

πειθόματι, 'am persuaded by,' [not 'trust' which would require πέποιθα].

εἰς ποθεν θλίθοι, sc. πατήρ ἐμοίς [others ἀγγελίη supplied from ἀγγελίης].

417. οὗτος, subject. ἐκ Τάφου, with ξεῖνος πατρώος, not with ἐστίν.

420. ἀθανάτην, the *ā*, due to arsis, is frequent in many-syllabled words which could not else get into the verse, so ἀκάματος, ἀπονέεσθαι, Verg. *Italia*.

422. ἐπ-ελθεῖν, ἐπ-ἥλθεν. μένω takes accusative and infinitive.

423. τερπορένοισι, *erpanak psis*. Cf. 23n., 51n.

424. οἰκονόδε *φέκαστος*, § 27.

425. αὐλῆς, with οὐτι, Goodwin, § 168. [Better than as local genitive with which cf. 24n.]

426. περισκέπτε, 'wide looking,' built on a height as in rude times houses would for protection be. [Others translate 'sheltered,' others again 'conspicuous.'].

427. ξνθα, 'thither.' φρεσί, local dat.

428. Ιδύτα, from εἰδώς; οὐ τεθηλώς, τεθαλύα. For the moral meaning of the phrase cf. ἀθεμόστια εἰδώς of the Cyclops. The word has the digamma, cf. § 27.

430. κτεάτεσσιν ἔοις, instrumental dative, Goodwin, § 188.

431. 20 oxen was a high price for a slave, as at Ψ. 705 a highly accomplished one is valued at 4 oxen. The valuing in cattle points to an early date when coins were not known; cf. Z. 235, δις πρὸς Τυδείδην Διομήδεα τεύχε' ἀμειβε, | χρύσεα χαλκεων ἐκατόμβοι' ἐννεαβούων.

433. For the *parataxis*, cf. § 23.

436. ἀξέν (= Attic ἀψέν), sc. Telemachus.

438. πυκιμηδῆς = πυκινὰ φρεσὶ μῆδε' ἔχονσα, T. 353.

439. 'Smoothed with her hand.'

440. *τρητός*, 'bored' with holes to receive cords, like a soldier's bed. [(2) to receive not cords but bolts; (3) 'carven,' of the perforated work of the couch.]

441. 'She drew the door to with the silver handle, and shot the bolt home by means of the thong.'

κλῆτις has a double meaning, (1) the 'bolt' or 'bar,' (2) the 'key,' or, more strictly, the 'hook' which lifted the bar, and then drew it back.

443. *παννύχιος*, adverbial, 'all through the night.'

444. *βούλευε*, 'kept pondering.'

πέφραδε, 'had enjoined,' reduplicated aorist.

VOCABULARY.

* Un-Attic word or form. (Forms in $\eta = \alpha$ are not always so marked.)

† Homeric *ἀπαξ λεγόμενα.*

§ Nearly always in *Odyssey* alone.

ἀγαθός, ἡ, ὁν, adj., *good*, 43
[ἀγαμαι].

**Αγαμεμνον-ίδης, ou, m., son of Agamemnon, i.e., Orestes, 30.*

ἀγγελή, ἡs, f., *report, news, 408, 414 [cf. gallus, nightingale].*

ἄγε, ἄγετε (ἄγετε), imper. of
ἄγω, come, come now, 76,
169.

ἀγ-ήνωρ, *opos*, adj., *haughty*,
overweening, 106, [ἀγα, ἀγήρ].

ἀγ-κρεμάσας, ἄσα, αν, aor. part.
of ἀνα-κρεμάννυμ, 440.

*ἀγόρευε(ν), imp. of ἀγορεύω.

[ἀγειρω = gather].

372.
ἄγριος, *η*, *ον*, *adj.*, *savage, wild,*
199 [*ἀγρός, agrestis*].

*ἀγρός, οὐ, m., land, country,
185 [ager].*

ἀγχι, adv., *near*, 157 [orig. case of subst. conn. with **ἀγχω**, *ango*].

Αγχίαλος, οὐ (-οιο), m., *Anchialus*, father of Mentes, 180.

ἄγω, v.a., *lead*, 130; *bring*, 172;
carry, 184 [*ago*].

ἀδησειε(ν) (ā), aor. opt. of *obsol.*
ἀδέω, *I loathe, feel a loath-*
ing. 134 [cf. *satisl.*].

ἀδινός, ἡ, ὁ, adj., *in plenty, or full fed, fatted* [ἀδην], 91 (see note).

δεθλος, *ov*, m., *toil*, 18 [á-Feθ-, *vadari*, implying a contest on which bets were made].

ἀ-εἰδω, **f.** *-σω*, **v.a.** and **n.**, *sing*,
[connected with original
VAD, cf. *ἀηδῶν* = nightin-
gale].

āelpw, v.a., *raise*, 141.

ἀ-έκπτι, adv., *against the will*. 79.

ἀ-έκων, ουσα, ov, adj., *against one's will*, 199, 403.

ἀ-θάνατος, or, adj., *immortal, deathless*, 31, 79, etc., esp.

as an epithet (or bye-name) of the gods.

*Αθήνη, η, f., *Athene*, the goddess who protected the arts, especially the occupations of women, the patroness of cities and of certain warriors (being herself the war-goddess), e.g., *Odysseus* and *Diomedes*, 44, 125, 327.

ἀ-θρόος, η, or, adj., only pl., *all together, assembled*, 27; *at one time, at once*, 43.

ἀι, from ὅς, ἥ, δ, 54.

*ἀι, conj., *if* (with subj.), 279 [obsolete Aeol. and Dor. case of ὅς].

ἀκη, η, f., *land, country*, 41, 75, 203.

Αἰγυσθος, ον, m., *Aegisthus*, son of Thyestes, paramour of Klytaemnestra during the absence of her husband Agamemnon at Troy, and his murderer on his return to Mykenae, afterwards slain by Orestes, Agamemnon's son, 29, 35, 42, 300.

αἰδοῖος, η, or, adj., *grave, reverend*, 139 [αἰδώς = reverence].

αἰεὶ, αἰέν, adv., *always, ever*, 56, 68, 91, 263 [cf. αἰών, *aevum*].

Αἰθιοπες, ον, m., *the Ethiopians*, a pious people, dwelling near the ocean, visited by the gods, in two halves, one east, one west, 22, 23 [lit. *burnt by the sun*].

αἴθομαι, v. mid., *flash, blaze*, 429.

αἴθων, ων, adj., *flashing* (of steel), 184; elsewhere of horses, oxen, eagles and lions.

αἴ κε, conj., *if perchance* (with subj.)

ταλμύλιος, η, or, adj., *wheedling, wily*, 56 [perhaps cf. αἰμός = *sharp*].

αἰνώς, adv., *terribly, exceedingly*, 208, 264 [αἰνός = *dreadful*].

αἰνίς, εῖα, ὁ, adj., *sheer, utter*, 11, 37.

αἰρέω, f. -τον, pf. ἤρηκα, aor. εἷλον, v.a., *take*, 121, 318; mid., *take*, 99.

αἰρεω, aor. mid., ἤρεμην, v.a., *raise*; mid., *win, obtain*, 390.

ἀτοπεω, f. ξω, v.n., *speed*, 102.

ἀ-ιστος, or, adj., *lost to sight*, 235, 242 [ἀ-ιδ-τος : cf. ισμεν = ιδμεν, δσμή = δδμή].

αἰσχος, eos, n., *shame, shameful deed*, 229 [= αἰδσχος, cf. αἰδεομαι].

*αἰτιασθαι = αἰτιεσθαι.

αἰτιάομαι, v.dep., *blame, accuse*, 32 [αἰτια = *blame*].

αἰτιος, η, or, adj., *blameeworthy, chargeable*, 348 [αἰτια = *blame*].

*αἰτιώνται = αἰτιόνται, 32.

αἴψα, adv., *quickly, forthwith*, 392.

ἀἴω, v.a., *hear*, 298.
 ἀκαχίζω, v.n., *grieve*.
 ἀκαχιμένος, η, *or*, *pointed*, 99
 [redupl. from root ἀχ-].
 ἀκ-αχίσμην, aor. opt. of ἀκαχίζω
 236.
 ἀ-κλειώς, adv., *without report*,
 or *ingloriously*, 241 [ἀ neg.,
 κλε-, cf. κλέος].
 ἀ-κοιτις, ιως, f., *wife*, 39 [ἀ
 copul., κοιτη = couch].
 *ἀκούμεν = ἀκούειν, 370.
 *ἀκούντεσσι = ἀκούονται, 352.
 ἀκούω, -σμαι, v.a., *hear*, 94;
 (with acc.) 282; *hear of*,
 287; *listen* (absol.), 326,
 352; (with gen.) *listen to*,
 370.
 ἀλαόω, f. -ώσω, aor. *ἀλάωσα,
 v.a., *blind*, 69 [ἀλαός, cf.
 ἀλάομαι = *wander*].
 ἀ-λαστός, *or*, *verbal adj.*, *not*
to be forgotten, 342 [ἀ neg.,
 λαθ- cf. λανθάνω].
 ἀλγός, εος, n., *woe, affliction*,
 4, 34 [cf. ἀλέγω = *take*
trouble].
 ἀλεγύνω (ū), v.a., *pay heed to*,
prepare, 374.
 ἀλεῖνω, v.a., *shun, avoid*, 433
 [cf. ἀλέα, *avoiding*; ἀλη,
wandering].
 ἀλκύμος, η, *or*, adj., *strong* (of a
 sword), 99; (of Telemachus) 302 [ἀλκή = *strength*].
 ἀλλα, from ἀλλος, 128, 244.
 ἀλλά, conj., *but*, 6, 16, 22, etc.

ἀλλήλων, recipr. pron., *of each other*, 187, 209.
 ἀλλόδ-θροος, *or*, adj., *foreign, of foreign speech*, 183 [ἀλλος, θρόος].
 ἀλλος, η, ο, adj. pron., *other, another*, 47; usu. pl. *others*, 11, 132, 210; *almost = besides*, 177; *οι ἀλλοι, the rest*, 26 [cf. *alius*].
 ἀλλόδ-τριος, η, *or*, adj., *belonging to another, another man's*, 160.
 ἀ-λοχος, ου, f., *wife, spouse*, 35, 432 [ἀ copul., λέχος = *bed*].
 ἀλς, ἀλός, f., *sea*, 72, 162 [lit. *salt*, cf. *saltum*].
 § ἀλφη-στής, οῦ (d. pl. -στῆσι), adj., *gain-seeking, toilful*, 349 (see note). [ἀλφάνω].
 ἀλφή, ἥς, f., *vineyard*, 193 [cf. ἀλολω = *thresh*].
 ἀμα, prep. with DAT., *together with*, 98, 331, 428 [rt. 'AM-, 'OM-, cf. ὀμός, ὀμοῦ, ὀμοιος, simul, simulo, similis].
 ἀ-μβρόσιος, η, *or*, adj., *immortal*, 97 [ἀ, neg., βροτός *or* μορτός, cf. morior, mors, mortalis].
 ἀμείβομαι, f. -ψομαι, v. mid., *answer*, 44; *change*, 375 [cf. Lat. moveo, muto].
 ἀμείνων, *or*, comp. adj., *better*, 376 [perhaps cf. old Lat. manus = *good*].
 *ἀμμι = ἡμῶν, 123.

τάμοδεν, adv., *from some source or point*, 10 [άμος, cf. οὐδ-αμώς].

ἀμοιβή, ἡς, f., *requital*, 319 [ἀμειβομαι].

ἀμύμων(ū), ον, adj., *noble*, 29, 232, [ά neg., μάρως = *blame*; but the word has quite lost this meaning, being applied to the seducer and assassin Aegisthus.]

ἀμφαδόν, adv., *openly*, 296. [= ἀνα-φαδόν, cf. ἀνα-φαν-νομαι.]

ἀμφί, prep. with DAT., *concerning*, 48.

§ ἀμφί-ἄλος, ον, adj., *sea-girt (of Ithaka)*, 386.

ἀμφί-πέλομαι, v. dep., (of sound) *float around*, 352.

ἀμφί-πολος, ον, f., *maid-servant*, 136, 191, 331, 335, 357, 362. [ἀμφί, πέλω = *be about*].

ἀμφί-ρυτος, η, ον, adj., *sea-girt, 50* [ρέω = *flow*].

ἀμφίσ, adv., *asunder*, 54.

ἄν (in Homer often κε) conditional particle marking uncertainty, used, though with large variety of meaning, with every mood and every tense, except the imperative and indic. pres. and perfect.

ἄνα, prep. with ACC., *along, 193; through*, 365.

ἀνα-βάλνω, aor. part. f. *ἀνα-βᾶσα*, v.n., *go up*, 210, 364.

ἀνα-βάλλομαι, v. mid., *begin, 155, of music, prelude, strike up*.

*ἀνα-βήμεναι = ἀνα-βῆναι, 210.

ἀνα-γιγνώσκω, f. *γνώσομαι, aor. -έγνων, v.a., recognise*, 216.

ἀνάγκη, ης, f., *necessity, adv., dat. ἀνάγκη, by constraint, 154* [cf. ἀγχω, *ango, angustus*].

ἀνά-θημα, ατος, *sequel, addition, 152* [ἀνά, τίθημ, rt. θε].

ἀν-αδής, ἐς, adj., *shameless, 254*.

ἀν-ατοσω, f. ξω, v.n., *start up, 410*.

ἀνα-κρεμάννυμι, f. *κρεμάσω, v.a., hang up*, 440.

ἀναξ, κτος, m., *king*.

ἀνδσσω, v.n., *rule (with dat.), 117, 181, 402*.

*ἀνδρεστο = ἀνδρασι, 358.

ἀνδρο-φόνος, ον, adj., *man-slay-ing, deadly, 259*.

ἀνέγνων, aor. ind. of *ἀνα-γιγνώσκω*.

ἀν-ειμι, v.n., *rise (of the sun), 24; return, 259*.

*ἀν-είρεαι = ἀν-είρει.

ἀν-είρομαι, v. dep., *ask (with two acc.), 231*.

ἀνεμος, ον, m., *wind, 98* (*ἀω, *ἀημι*, Lat. *animus, anima*).

ἀνερ-, α, -ες, -ος, see *ἀνήρ*, 161, 176, 292.

ἀν-ερείπομαι, v. dep., *snatch away, 241*.

ἀνέρχομαι, v. dep., *come back*, 317.

ἀνήρ, ἀνδρός (*ἀνέρος), m., *man*, 1, etc. [It. (A)ΝΔΡ, cf. ἀνθρώπος, ἀγ-ήνωρ].

§ ἀν-ηράψαντο, aor. of ἀν-ερέπομαι, 241.

ἀνθρώπος, οὐ, m., *man*.

ἀνιάω, *f. -ήσω, aor. pass. part. *ἀν-ηγθεῖς, v.a., *annoy*, 133.

ἀν-ιόν, οὐσα, ὡς, part. of ἀν-ειμι.

ἀνοταῖα, ης, f., *perhaps a sea eagle*, 320 (but see note).

ἀντα, prep. with GEN., *over against*, *in front of*, 334.

ἀντα, prep. with GEN., *against*, *in opposition to*, 78 [ἀντι].

ἀντιάω, v.n. with gen., *go to meet*, *enjoy*, 25 [ἀντι].

ἀντί-θεος, η, ον, adj., *god-like*, epithet of Odysseus, 21; of Polyphemus, 70 [perhaps *rivaling God*].

*Ἀντίνοος, ον, m., *Antinous*, son of Eupeithes, and one of the suitors of Penelope, 383 ff.

ἀντιον, adv., *over against*, *face to face*, 213, 230, etc.

*ἀντίον = ἀντιάων.

ἀνωγα, perf. = pres., *bid*, 269, 274; *prompt*, 316.

ἀνωχθε, imperat. of ἀνωγα.

ἀξιος, η, ον, adj., *worth* (with gen.), 318 [cf. ἀγω = *weigh*].

ἀοιδή, ης, f., *song*, 159, etc. [ἀειδώ].

ἀοιδός, οῦ, m., *singer*, *bard*, 325, 338 [ἀειδώ].

ἀπ-αμέβομαι, v. mid., *make answer*, 63, etc.

ἀπ-άγευθε(ν), adv., *far off*, 190 [ἀπό, ἀγεύ = *without*, -θε].

ἄπας, ἄστα, ἀν, adj., *all*, *the whole*, 19 [stronger form of πᾶς].

ἀπ-έβη, aor. of ἀπο-βαίνω.

ἀπ-έπον (inf. *-ειπέμεν), aor., *speak out*, 9.

ἀπ-πέρων, ον, adj., *boundless*, 98 [ἀ- neg., πέρας = *limit*].

ἀπ-έτισε, aor. of ἀπο-τίω.

ἀπηλεγώς, adv., *without regard for consequences*, *bluntly*, 373 [ἀπό, ἀλέγω].

ἀπό, prep. with GEN., *away from*, 49, 75, 203. [At 49 it stands after its word, and the accent is therefore thrown back.] [Cf. Lat. ab.]

ἀπο-βαίνω, f. -βήσομαι, aor. ἀπ-έβην, v.n., *go away*, 319.

ἀπο-εἴπω, subj. of ἀπ-εῖπον, 373.

ἀπο-θρώσκω, v.n., *leap up*, *rise (of smoke)*, 58.

ἀπ-οίχομαι, v. dep., *am gone*, 135, 253.

*ἀπ-οιχομένοιο = ἀπ-οιχομένου, 135.

ἀπ-ολλυμαι, with perf. act. ἀπ-ολωλα, *perish*, 47, 166; *pass away*, 413.

ἀπ-ολλῦμ, aor. ὠλεσα, v.a., *lose*; mid. *perish*.

*ἀπο-παύε' = ἀπο-παύον (ἀπο-παύεο).

ἀπο-παύομαι, v. mid., cease from, 340.

ἀπο-ράλω, v.a., wrest from (with two acc.'s), 404.

ἀπο-τίνω, v.a., pay a penalty, 43.

ἀ-ποτρό-τατος, η, or, superl. adj., most unfortunate, 219 [ἀ- neg., πότρος=that which befalls one, root πέτε = fall, cf. πίπτω; so Lat. *casus*].

ἀ-πνοστος, ον, adj., unheard of, 242 [= ἀ-πνθρος, cf. πνυθάνομαι].

ἀπ-ωθέομαι, f. -ώσομαι, v. mid., thrust away, 270.

ἀπ-ώλετο, 2 aor. ind. of ἀπ-δλλυμαι.

*ἀπ-ώσεαι = ἀπ-ώσει, fut. of ἀπ-ωθέομαι.

ἀρ, ἄρα, ἥτα, adv., so, then, 106, 110, 242, 335; also in questions, 346 (less logical than οὖν) [probably cf. root 'AP-, ἀραρέν = fit].

ἀράομαι (ā, Hom.), v. dep. *pray*, pray that, 164, 366 [ἀρά = *prayer, curse*].

ἀρ-αρ-ίσκω, v.a., fit out, 280 [root 'AP- = fit, join, from which come ἄρα, ἀριθμός, Lat. *arma, artus, ars*, etc.]

*Ἀργεῖον, ον, m., *Argives, men of Argos*, hence (these being in the Homeric times the leading Greek state) *Greeks*, 61, 211.

*Ἀργεῖ-φόντης, ον, m., bright and so swift as light. Hermes so called as the messenger of the gods, 38. (The old translation was *slayer of Argus*.)

*Ἀργος, εος, n., *Argos*, a city with its surrounding district in North-East Peloponnes, and hence the *Peloponnes itself*, 344.

ἀργύρεος, η, ον, adj., of silver, silver, 137, 442 [ἀργυρος = silver].

ἀρέσκαι, aor. mid. of αἱρω, 390.

*ἀρησκατ' = ἀρήσκυτο, aor. opt. of ἀράομαι, 164.

ἀριστος, η, or, superl. adj., best, most excellent, 280; especially of nobles as opposed to common folk, 211, 245 [root 'AP-, cf. 'Ἄρης and under ἀράρισκω].

ἀρναός, οῦ, m., ram, 25 [ἀρνός = lamb].

ἀρνέομαι, v. dep., refuse, 249.

ἀρνύμαι, v. dep., 5, 240 [lengthened form of ἀρομαι].

ἀρούρα, ης, f., land, *πατρὶς ἄρα*, fatherland, 407 [root 'AP= plough; cf. ἀρορω, aratum, aro, arvum].

ἀρνικαι, ὥν, f., the snatchers, the personified storm-spirits, 241 [root 'APII-, cf. ἀρτάξω, snatch; Lat. *rapio, rapax, rapidus*].

ἄρσας, aor. part. of ἀράρισκω.

ἀρτῦνω (f. ἀρτυνέουσι), v.a., *provide*, 277.

ἀρχή, ἥς, f., *beginning*, ἐξ ἀρχῆς, *from of old*, 188.

ἀρχω, v.a., *begin*, 28; mid. *begin*, 367.

ἀ-σκελής, ἐς, adj., *obstinate*; neut. as adv., *persistent*, 68 [d euphon., σκελλω=dry up, so lit. *dried up, tough*].

ἀσκέω, v.a., *arrange*, 439.

ἀ-σπερχές, adv., *holy, exceedingly*, 20 [d intensive, σπέρχομαι].

ἀσπίς, ἴδος, f., *shield*, 256.

ἀστυ, eos, n., *city*, 3 [root ΦΑΣ, cf. ἑστία, Lat. *Vesta*].

ἀσχαλάω, v.n., *am distressed*, 304.

*ἀσχαλόωσι = ἀσχαλάονται.

ἀτάρ, conj., *but, moreover*, 180.

ἀτασθάλαι, ὄν (d. *-ῆσι), f., *reckless guilt*, 7, 34.

*Ἀ-τλας, αὐτος, m., *Atlas*, the father of Kalypso, he kept apart the pillars of earth and heaven, 52 [d. intens., τλα-=support].

*Ἀτρεῖδας=Ἀτρεῖδον, gen. of

*Ἀτρεῖδης, ον, m., *son of Atreus* [son of Pelops and King of Mykenae], i.e., Agamemnon, himself King of Mykenae, who went to Troy as general-in-chief, and was murdered on his return by his wife Klytaemnestra and by Aegisthus, 35, 40.

ἀ-τρεκτῶς, adv., *truly, 169, 179, 206, 214* [d. neg., root TARK=*twirl*; so ἀ-τρεκτής =*that which is not turned, true*, Peile, p. 46].

ἀ-τρυγέτος, ον, adj., *restless*. (The old translation was *unvintaged*, from τρυγάω.) [τρύω = *disturb*.]

αὖ, adv., *again, on the other hand*, 213 [connected with *ille, alter*].

αἰδάω, v.a., *address*, 213 [αἰδή].

αἰδή, ἥς, f., *voice*, 371.

αἰλεός, η, ον, adj., *of the court-yard*, 104 [αὐλή].

αἰλή, ἥς, f., *court-yard, court*, 425.

αὔριον, adv., *to-morrow*, 272.

αἴράπ, conj., *but, and moreover*, 9, 57, etc.

αὖτε, adv., *on the other hand, then*, 111, 178, 383.

αἴρικα, adv., *straightway*, 324.

*αὖτις, adv., *back again*, 317 [=αὐθίς, which is not however the original form].

αὐτός, η, ο, pron., *-self, him-, her-, itself, themselves*, 7, 33, 39, etc.; *he, they*, 109.

αὐτοῦ, adv., *there* [locative of αὐτός].

ἀφ-αιρέομαι, v. mid., *take away*, 9 [ἀπό, αιρέομαι].

ἀφαρ, adv., *forthwith*, 410.

ἀφ-ελέτο, aor. of ἀφ-αιρέομαι, 9.

*ἀφ-ίκεο, aor. ind., 2nd sing. of

ἀφ-ικνέομαι, v. dep., *arrive, come*, 171, 332. [Tenses are formed from **ἀφικ-**.]
ἀφνεύσεις, *ōn*, adj., *wealthy*, 393; comp. *-θέρος*, 165 [**ἀφενός** = *wealth*, cf. Lat. *ops*, *cop-ia*, Curtius, p. 510; the *ε* is no part of the root].

***Ἄχαιοι**, *ōn*, m., the chief tribe of the Greeks in Thessaly, Messene, Argos, and Ithaka, and name of the Greeks collectively, 90, 272, 286, 326, 394, 401.

ἀψ, adv., *back*, 276 [**ἀπό**].

ἀπτον, *ou*, n., *fleece*, or perhaps *rich, soft fleece* [**ἀπημ**, as *wool*, which is fluffy and blows about, is the best: Peile, p. 153n].

Βαίνω, f. **βιθομαι**, aor. *ἴβην*, v.n., *go*, 211; **βῆ** *ρ' ἵκεν*, *went forth*, 441. [Tenses are formed from **βα-**.]

***βάλε** = *ἴβαλε*, 364.

βάλλω, v.a., *put*, 201; *cast, shed*, 364 [= **βαλ-ju**].

βασιλεύς, *ēws*, m., *king, chief*, 386 [**βάσις**, *λαός*].

***βασιλεύμεν** = **βασιλεύειν**, 392.

βασιλεύω, v.n., *be a king*, 392, 401 [**βασιλεύς**].

***βασιλέα** = **βασιλέα**, 386.

***βεβήκει** = *ἴβεβήκει*, 360.

βένθος, *eos*, n., *depth*, 53 [connected with **βάθος** by intermediate forms, **βῆσσα** (Dor. **βᾶσσα**) cf. **πάθος**, **πένθος**.]

***βῆ** = *ἴβη*, 102, 441.

βίηφι(*v*), adv., *by force*, 403 [orig. instrumental of **βῆ**, *force*].

βίοτος, *ou*, m., *life*, 287; *likeness, property*, 160, 377 [**βίος**].

βλάπτω, v.a., *hinder*, (with accusative of person, genitive of thing from which) 195 [root **βλαβ-**].

βλέφαρον, *ou*, n., *eye-lid*, 364 [an easier way of pronouncing **βλεπταρον**, cf. **βλέπω** = *see*].

βοητός, *ōs*, f., *out-cry*, 369 [**βοῶ**].

βουλεύω, v.n., *take counsel, devise*, 443 [**βουλή**].

βουλή, *ῆs*, f., *counsel, advice*, 86.

βούλομαι, v. dep., *will*, 234.

βούς, **βός**, m.f., *ox*, 8, 108 [cf. **bos**].

βριθός, *ēta*, *ū*, adj., *weighty*, 100 [only as an epithet of **έγχος**].

βροτός, *ōn*, m., *mortal*, 32, 66 [= **μροτός** (which could not be pronounced), cf. *morior, mors*].

βράστις, *īos*, f., *food*, 191 [rt. BPO-, cf. **βορά**].

Γ' = γε.

γαῖα, *ηs*, f., *land*, 21, 59; *earth*, 54.

γαῡ-οχος, *or*, adj., *earth-girdling*; as an epithet of Poseidōn, the *earth-girdler*, 68 [γαῖα (γῆ), ἔχω].

γαμέομαι, v. mid., (of the woman) *marry*, 275; **γαμέω**, of the man.

γάμος, *ou*, m., *wedding-feast*, 226, 277; *wedlock*, 249.

γάρ, conj., *for*, 7, 29, etc. [*γε*, *δρ*].

γε, enclitic particle, *at least*, *surely*, *truly*, but often untranslatable except by emphasis upon the word which it immediately follows, 10, 46, etc.

γενόματι, v. dep., *bring forth*, 223 [root ΓΕΝ of *γίγνομαι*, *γένος*, *genus*, *gigno*, *gens*, *genero*, etc.].

γενεὴ, *ῆς*, f., *race*, *lineage*, 222, 387, 407.

γενέσθαι, inf. aor. of *γίγνομαι*, 220, 379.

***γένερο**, aor. ind. of *γίγνομαι*, 219.

***γενολατο** = *γένουστο*, 266.

γέρων, *οντος*, m., *old man*, 188.

***γῆμι** = *ἔγημε*, aor. of *γαμέω*, 36.

γῆρας, *aos*, n., *old age*, 218.

γι-γν-ομαι, f., *γενήσομαι*, aor. *ἔγενόμην*, v. mid., *am born*, 220; *be*, *happen*, *come to pass*, 219, 266, 379 [see under *γενόματι*].

γι-γνά-σκω, f., *γνώσομαι*, aor. *ἔγνων*, v.a., *learn*, 3, 411 [root GNO-, GNA-, cf. *nosco*, *nomen*, Eng., *name*, and *know*].

γλαυκ-ῶπις, *Ὥδος* (acc. *ω*, 156), adj., *with flashing eyes* (always of Athēnē), 44 etc. (or *with owl's eyes*, *γλαύξ* = owl, as many representations of Athene with owl's eyes have been dug up at Troy) [*γλαυκός* = *gleaming*].

γλαφυρός, *ή, ὥ*, adj., *hollow*, 15 [*γλάφω* = *carve*, cf. *glaber*, originally from same source as *scalpo*, *σκόλοψ*, Peile, p. 46].

***γνώμεναι** = *γνῶναι*, aor. of *γιγνώσκω*, 411.

γόνος, *ou*, m., *origin*, 216.

γόνυ, *ἄτος*, n., *knee*, 267n, 400 [Lat. *genu*].

γόρος, *ou*, m., *lamentation*, 242.

***γούνάστι** = *γόναστι*, from *γόνυ*, 267, 400.

γουνός, *οῦ*, m., *knoll* [*γονέος*, cf. *γόνυ*].

***γραίη** = *γραῦς*, 438.

γραῦς, *γραῖς*, f., *old woman*, 191.

***γρητή** = *γραῖτ*.

γυνον, *ou*, n., *limb*, 192.

γυνή, *-αικός*, f., *woman*, 332, 362; especially *wife*, 13, 433.

Δ' = δέ.

δαλ, adv., *indeed*, (in questions) *pray*, 225.

δαιδάλεος, η, or, adj., *wrought with art, well wrought*, 131 [reduplicated root ΔΑΔ, cf. Lat. *dolare*].

δαλεται, v. defective, *is torn*, 48; perf., *δεδαλέται, *are sundered*, 23 [δα-γα-ω].

δαίνυμαι, v. mid., *feast*, 228, 369 [δαις].

δαῖς, δαιτός, f., *feast*, 26, 152, 225, 374 [root ΔΑ = *divide*].

δαιτρός, οῦ, m., *carver*, 141 [root ΔΑ = *divide*].

δατ-φρων, ον, adj., *wise-hearted*, 48, 83, 180 [δαῆμαι].

δακρύω (v), υσω, v.n., *weep*, 336 [δάκρυ = *tear*].

ΔΑΜ-, root of δάμη, δάμνημ, etc., = *conquer*.

*δάμη = ἔδάμη, aor. pass. from root ΔΑΜ = *died*, 237.

δάμνημι, v. a., *tame, subdue*, 100.

Δάναοι, ὄν, m., *Danai*, a bye-name of the Greeks who fought against Troy, 350.

δατέομαι, v. dep., *distribute*, 112 [root ΔΑ = *divide*].

*δατένυτο = ἔδατέοντο.

δέ, conj., *but, and*.

-δε, suffix denoting 'motion towards,' e.g. ὅνδε δόμονδε, *to his home*, 83.

*δεδαίαται = δέδαινται, pf. of δαλεται.

*δέδμητο = ἔδέδμητο (δέμω), 426.

δεῖπνον, ον, n., *dinner, being any chief meal in the day whenever taken*, 124, 134 [cf. δάπτω, Lat. *dapes*].

δέμω, f. Ὡ, pf. δέδμηκα, v.a., *build*.

δενδρίεις, εσσα, εν, adj., *wooded*, 51 [δένδρον = *tree*].

δεξιτερός, ἡ, ὥν, adj., *right*, 121.

δέσμα, ρτος, n., *bond*, 204 [root ΔΕ = *bind*].

δενομαι, v. dep., *miss, need (with gen.)*, 254 [collat. form of δέω = *be wanting*].

δεύτατος, η, or, superl. adj., *last*, 286.

δέχομαι, δέξομαι, v. dep., *receive, take*, 121.

δέομαι, v. mid., *tie on*, 96 [root ΔΕ = *bind*].

δή, adv., *indeed, truly*, emphasizing the word after which it stands, 16, 26, 32, 49, etc. [perhaps connected with *diam* = *iam*].

δή που, *methinks*.

*δηθιδ, adv., *for a long time, long*, 49, 120 [= δῆρ, cf. δῆ].

δῆμος, ον, m., *country, territory*, 103, 237 [root ΔΕ = *bind, as town from tie*].

δήν, adv., *for a long time, long*, 281.

δηρόν, adv., *for a long time, long*, 203.

δία, fem. of δῖος.

διά, prep., with ACC., *through*, *on account of*; with GEN., *through*, *by means of* [cf. δύω].

§ δι-άκτηρος, ου, m., *conductor* (Hermes), he acts as the guide of Priam, Odysseus (*Od.* 10), and the souls, (*Od.* 24). [Buttmann derives from *διάκω, collateral form of διώκω, but it is best connected with διάγω.]

διά-παλε, f. σω, v.a., *destroy utterly*, 251.

δι-δά-σκω, v.a., *teach*, 384 [reduplicated root ΔΑ=teach, cf. *disco* = *learn*, *doceo* = *teach*].

διδόντος, pres. part. gen. of δίδωμι, 390.

διδούσι, pres., 3rd pl., of δίδωμι, 313.

δι-δω-μι, f. δώσω, aor. δῶκα, v.a., *give*, 263, 313; *grant*, 390 [reduplicated root ΔΟ from which most of the tenses are formed, cf. *do*, *dator*].

δι-έπτατο, aor. of δι-έπτάμαι.

δι-έγμαται, part., μενος, v. dep., *seek*, 261.

*δι-έπτάμαι, v. mid., *speed*, 320 [collateral form of δια-πέτραι, cf. *penna*].

Διός, gen. of Ζεύς, 10, 283, 390.

διός, δῖα, δῖον, adj., *splendid*, *lordly*, epithet of Odysseus (196, 396, 398), of Nestor (284), of Orestes (298); δῖα

θεῶν (of Kalypso), *fairest of goddesses*, 14; δῖα γυναικῶν (of Penelope), 332 [cf. δῆλος, *deus*, *divus*, *dies*].

διχθά, adv., *in twain*, 43 [διχα δίτις].

διμήτη, ἥς, f., *hand-maid*, 147, 435 [root ΔΑΜ].

διμέσ, ωδ̄ς, m. *servant*, 398 [root ΔΑΜ].

δικέται, v.n., *seem*, *appear*, 227, 336, 376.

διλδούμητις, ι, adj., *crafty*, (epithet of Aegisthus), 300 [δόλος = *craft*; μῆτις, cf. *metior*].

δόλος, ου, m., *craft*, *guile*, 296.

*δόμεναι = δοῦναι, 317.

δόμονδε, *to home*, 83 (see -δε).

δόμος, ου, m., *house*, *home*, 126, 380; of the women's apartment, 330 [δέμω = *build*].

δόρυ, ἄτος, n., *spear*, 256 [cf. δρῦς = *oak tree*].

Δούλιχιον, ου, n., *Dulichium*, a large island SE. from Ithaka, one of the Echinades, now joined on to the mainland, 246 [δολιχός = *long*].

δοῦναι, inf. aor. of δίδωμι.

*δοῦρε, dual of δόρυ, 256.

*δουρο-δόκη, ης, f., *spear-stand*, 128 [δόρυ, δέχομαι].

δύ', = δύο, 331.

δύναμαι, v. dep., *am able*, 78, 250; μέγα δυνάμενος, *very powerful*, 276.

*δῦναμένοιο = δυναμένου, 276.
δύο, card. adj., *two*, 256, 331.
δύομαι, v. dep., *set* (of the sun), 24.

δύσ-μορος, *ov.*, adj., *hapless*, 49, [= δυσ-μορος, μοῖρα].

*δύστόμενος, *η*, *ov.*, aor. part. of δύομαι, 24.

δύ-στηνος, *ov.*, adj., *hapless*, *ill-starred*, 55 [= δυσ-στηνος, cf. στήναι]. The *o* of δυσ- is omitted by the best mss. to avoid the concourse of consonants].

*δῶ, n., *house*, 176, 392 [= δῶμα].

*δῶκε(ν) = ἔδωκε, aor. of δίδωμι, 263.

δῶμα, *atos*, n., *house*, *dwelling*, 51, 116, 228, 402 [δέμω].

δῶρον, *ov.*, n., *gift*, 316 [root *do*, cf. δίδωμι].

δῷστ, 2 aor. subj. third sing. of δίδωμι, 379.

E, reflex. pron., *him*, *her-self*, 321; enclitic, *her*, 434.

ἔάν, conj., *if* (with subj.) [*el* *ā*, usually contracted in Epic language into *āv*].

*ἔβαν = ἔβησαν, 211.

ἔβην, aor. ind. of βαίνω.

*ἔβόλοντο = ἔβούλοντο, 234.

ἔγγύθι, adv., *near*, *nigh*, 120 [= ἔγγυς akin to ἔγχι].

ἔγεινατο, aor. of γείνομαι, 223.

ἔγνω, aor. of γι-γνώ-σκω, 3.

ἔγχος, *eos*, n. *spear* (plur. ἔγχε(α) 129), 99, 104 [akin to ἀκη, ἀκος].

ἔγώ, ἐμοῦ, pers. pron., *I*, *me* (in oblique cases).

ἔγω-γε, *I for my part*.

ἔγνων, = ἔγώ (before vowels), 88, 212.

ἔδεξατο, aor. of δέχομαι, 121.

ἔδήσατο, aor. of δέομαι, 96.

ἔδητός, *όνος*, f. *food*, 150 [ἔδω].

ἔδρα, *ων*, n. pl., *bridal gifts*, (to the bride's parents from the suitor), 278. In Homer as a rule the bride's dowry is φέρη, the ἔδρα being given by her suitor. [Cf. ἀνδάνω, ἡδύς].

ἔδω, v.a., *eat*, *devour*, 160, 250, 375 [= ἔδο].

ἔδωκε, 1 aor. of δίδωμι, 67.

§ * ἔδνα, *ων*, n., see ἔδνα.

*ἔκιοστά-βοιος, *ον*, adj., *worth twenty oxen*, 431 [= ἔκιοστ, βοῦς].

*ἔκιοστ(ν), card. adj., *twenty*, 280 [= ἔκιοστ].

*ἔλδομαι, v. dep., *wish*, *seek*, 409 [= Φελδομαι, cf. *velle*, Eng. *will*].

(ἔλω), aor. είσα, v.a., *make to sit*, 130; mid., *sit*, 145, 437 [root 'ΕΔ-, Lat. *sedeo*, *sedes*].

*ἔλληψη(ν) = ἔθελη, 349.

ἔ, conj., *if*, with indic., 207, 237; with opt., 163; without a verb, 82: ἔπερ, with

subj., 167, 188 : *εἰ γάρ, if but* (with opt.), 255 : *εἰ δέ γέ, come now, 271* [orig. *jau, then jei.*].

**εἶπατο* = *ἔπειτο*, impf. of *ἔπειται*, sit, 326.

εἶδαρ, atos, n., food, dainties, 141 [= *εἰδέσθαι*, cf. *ἔδω, Lat. ēdo*].

εἶδομαι, v. mid., resemble, 105 [cf. *εἰδός* = *appearance, Lat. video*].

εἰλᾱπτίνη, ης, f., banquet, 226 [*εἰλᾱπτω, volup*].

εἰλλ. πούς, ποδος, adj., with shambling gait, 92 [*εἰλω = roll, πούς = foot*].

εἰλόμητην, aor. of αἰρέομαι, 99.

*εἰμί, v.n., am (= Lat. sum), 15, etc. [root *AS, ES, cf. Lat. (e)sum, esse*].*

*εἰμι, v.n., go [=Lat. *ibo*], 356, 442 [root I-, Lat. *ire, iter*; and causal *ἴημι*].*

**εἰν* = *ἐν* (*metri causa*), 162.

εἰπ-, see εἰπον, 86, 96, etc. [root *Fer-*, cf. *ἔπος*].

εἰπέ, imperat. of εἰπον, 10.

εἰ-πρεp, see εἰ.

**εἰπγσι* = *εἰπη*, 282.

*εἰπον, aor. of obsolete *ἔπω*, said, spoke, paradigm, εἰπον, εἰπέ, εἰπω, εἰποιμ, εἰπεῖν, εἰπών [= εἰπον].*

**εἰρέο, imper. of εἰρομαι, ask, 284.*

**εἰρηται, second sing. subj. of εἰρομαι, 188.*

εἰς, μία, ἕν, card. adj., one, 377 [cf. *unus*, Engl. *one*].

*εἰς (εἰς), prep. with ACC., to, into, 18, 85, 90, etc.; as regards, 411 [= *ἐν*ς, so *εἰμι*, *ἔσμι, τιθεῖσι, τιθεῖσι*].*

**εἰς* (enclitic), second pers. sing. of *εἰμι*, 170.

**εἰσ-ιδον, 2 aor., beheld, 118.*

*εἰσεν(v), aor. of *ἔξω*, 130.*

εἰσ-ιχομαι, v. dep., come into, enter, 144; go to, 88.

*ἐκ (ἔξ), prep. with GEN., out of, from, 40, 74, etc.; sprung from, issuing from, 33, 220, etc.; *ἐκ τοῦ δή, from that very time*, 74, 212; *ἐξ ἀρχῆς, from of old*, 188.*

ἐκαστος, η, ov, adj., each, 349.

ἐκάτερθε, adv., on either side, 335.

ἐκατόμ-βη, ης, f., hecatomb, a sacrifice originally of a hundred oxen, but then one of any considerable number of animals, 25.

ἐκ-δύνε, v.a., take off, 437.

*ἐκει-θεν, adv., thence [*ἐκεῖ = there, -θεν = from*].*

ἐκενος, η, o, adj., that.

ἐκει-σε, adv., thither [-σε = to].

ἐκτά, aor. of κτείνω, 300.

ἐκταν(ε), aor. of κτείνω, 30, 36, 299; cf. 108.

**ἐκτοθεν, prep. with GEN., apart from, 132* [Epic for *ἔξωθεν*].

Ἐλαφρότερος, *η, ον*, comp. adj., *swifter*, 164 [cf. ἐλαχύς = *slight, levis*].

***Ἐλε**, aor. ind. of *αἱρέω*, 121.

***Ἐλέαιρον**, impf. of

Ἐλείρω, v. a., *pity*, 19 [*Ἐλεος = pity*].

Ἐλέστεσθαι, fut. inf. of *ἔρχομαι*, 168.

Ἐλθ., see *ἔρχομαι*, 284.

***Ἐλθησι** = *Ἐλθη*, 77.

Ἐλξ, *icos*, adj., *sleek, glossy*, 92; the old translation was either (a) *with crumpled horns*, or (b) *with rolling gait* (connected with *εἰλέω*) [= *σέλιξ*, cf. *σέλας*].

***Ἐλλαβε** = *Ἑλαβε*, 298.

Ἐλλάς, *άδος*, f., *Hellas*, strictly a district in Thessaly, but here including all Greece out of Peloponnese, 344.

Ἐλών, *οὐσια, δν*, 2 aor. part. of *αἱρέω*, 318.

***Ἐμ-βαλε** = *ἐν-έβαλε*, 438.

Ἐμ-βάλλω, v. a., *put into*, 438.

Ἐμέ, acc. of *ἐγώ*.

***Ἐμεναι** = *εἰναι*, 385.

***Ἐμεῦ** = *ἐμοῦ*, g. of *ἐγώ*, 313.

***Ἐμικτο**, aor. mid., third sing., of *μιγνυμι*, *have intercourse*, 433.

Ἐμισγόμεθ, impf. of *μισγομαι*, 209.

***Ἐμιμεναι** = *εἰναι*, 33, etc.

Ἐμός, *ή, δν*, adj., *my, mine*, 64, 67, 248.

***Ἐμπάξεο** = *ἐμπάξου*, imperative of

Ἐμ-πάξομαι, v. dep., *regard*, 415; usually with negative except in imperative as, 271, 305, (with gen.), [perhaps cf. *ἔμπαυσι* = *practised*].

Ἐμ-φύομαι, v. mid. (with act. aor. *ἐν-έψυν*), *grow in, hold fast*; with tmesis, *θδαξ ἐν χελεσι φύντες*, 381.

Ἐν, ἐνι, prep. with DAT., *in*, 15, 27, 50, 89, 110; *on*, 4, 108; *among*, 95, 114; *at*, 62; adv., *therein*, 51.

Ἐνα-λγκιος, *ον*, adj., *like*, 371 [cf. Germ. *ähnlich*].

Ἐνθα, adv., *then, thereupon*, 11, 18, 28, etc.; conj., *where*, 128; *whither*, 210 [*ἐν*].

Ἐνθάδε, adv., *hither*, 173 [*ἐνθα*].

***Ἐν-θετο** = *ἐν-έθετο*, aor. mid. of *ἐν-τιθημι*, 361.

Ἐνι. See *ἐν*.

Ἐναυτός, *ον, ιν.*, *year*, 16n, 288 [cf. *ἔνος*, Lat. *senex*].

***Ἐν-νέπω**, v. a., *declare*, 1 (= *ἐνστέψω*, epic form of *ἐνέπω*), [cf. *ἔπος*, *inquam*].

Ἐνι. See *εἰς*, 377.

Ἐνόησι, aor. of *νοέω*, 257.

Ἐνοσι-χθων, *ονος*, m., *earth-shaker*, a bye-name of Poseidon, 74 [obsolete *ἐνόθω* = *shake*].

Ἐν-τιθημι, aor. *έθηκε*, v. a., *put in, inspire* (with tmesis), 320, 321; mid. *lay up*, 361.

ἔντο, aor. third plural. See ἔξ-
ιημι, 150.

ἔντοσθεν, adv., *within*, 126, 380.

ἔντρεπτομαι, v. dep., *reck*, 60
[τρεπτ- = *turn*].

ἔξ. See ἔκ.

ἔξεινης, adv., *in a row*, 145 [gen.
of *ἔξειη, collat. form of
ἔξις].

ἔξ-ειμι, v.n., *go out*, 374.

*ἔξ-ερέπται, subj. of ἔξ-ερέομαι.

ἔξ-ερέομαι, v. mid., *inquire, ask
about*, 415.

ἔξ-ιέναι, inf. of ἔξ-ειμι, 374.

ἔξ-ιημι, v.a., *send forth; mid.,
remove (from oneself)*, 150.

ἴοικα, (pf. with pres. signif.),
v.n., *am like*, 208, 411;
impers., *it is proper*, 278
[root ἸΚ-, = *look, seem*; cf.
εἰκών].

ἴοικώς, vía, ὅς, part., *fitting, due*,
48.

*ἴόντ-, part., of εἰμι, 22, 263,
289.

*ἴός, ἡ, ὁ, adj., *his*, 216, 218
[= ὅς].

*ἴονταν, acc. fem. of ὅν, οὐσα,
ὅν.

ἔπι'. See ἔπι.

τέπι-αλαστέω, ἥσω, v.n., *be an-
gry*, 252.

ἔπει, adv. (of time), *when*, 2,
etc. [ἔπι, *jet*, the middle *j*
accounts for the word being
often a spondee].

ἔπι-εγόμενος, η, or, part., *pressed,
hurried*, 309.

ἔπαιτα, adv., *then, thereupon,
44, etc.; at the time*, 106;
in questions (logical), *then,
65* [ἔπι, εἴτα].

ἔπι-εκλάσαντο, aor. mid. of ἔπι-
κλάσθω.

ἔπι-ἀθ-, 2 aor. of ἔπι-έρχομαι, 188,
422.

ἔπερσε, aor. of πέρθω, 2.

*ἔπι-έρυσσε, aor., with doubled
σ, of

ἔπι-ερύω, v.a., *draw to*, 441.

ἔπι-έρχομαι, aor. ἔπι-ἥλθον, ν.
dep., *go to*, 188; *come on*,
422, 423.

ἔπι-εστέφαντο, aor. of ἔπι-
στέφομαι.

ἔπι-ετελλατο, aor. of ἔπι-τελ-
λομαι, 327.

ἔπι-χένει, aor. of ἔπι-χέω, 136.

ἔπι-ἥλθε, aor. of ἔπι-έρχομαι,
423.

ἔπι-ήν, conj., *when, as soon as*
(with subj.), 293 [ἔπει-ήν
= ἔπει ἦν].

ἔπι, prep., with ACC., *on to*,
149, 311; *extending over*,
over, 97, 98, 146, 183, 299;
with GEN., *upon*, 162, 260;
off, 185; *with*, 278; *with*
DAT., *upon*, 196, 211, 218,
311; *at, on*, 103, 104.

ἔπι-βάλλω, v.a., *cast upon (with
tmesis)*, 364.

ἔπι-βοάω, v.a., *call upon*, 378.

*ἔπι-βόσομαι, f. of ἔπιβοδω.

ἐπι-θήμιος, *or*, adj., *at home, among his people*, 194, 223.

ἐπι-θείς, 2 aor. part. of ἐπιτίθημι, 140.

ἐπι-κλείω, v.a., *praise, value*, 351 [κλέος].

ἐπι-κλώθομαι, v. mid., *spin (but always of deities), to decree*, 17 [cf. κλῶθες = *the spinners, i.e., the Fates*].

ἐπι-κρατέω, v.a., *hold sway*, 245.

ἐπι-ληίθω, v.a., *cause to forget*; mid. f., -λησται, *forget*, 57 [root ΛΑΘ of λανθάνω].

ἐπι-μάρτυρος, *ou, m., witness (always of gods)*, 273.

ἐπι-μεινον, aor. imp. of

ἐπι-μένω, v.n., *wait*, 309 (only in form -μεινον).

ἐπι-μνημήσκομαι, only in aor. mid. and pass., v. dep., *remember* [root ΜΝΑ- of μνήμη = *memory*].

ἐπι-μνησθείς, εἶσα, ἐν, aor. pass. part. of ἐπι-μνημήσκομαι, 31.

ἐπι-στέφομαι (only in aorist), v. dep., *fill to the brim*, 148.

τέπι-στροφος, *or, adj., conver-* *sant with*, 177 [στρέφω].

*ἐπι-τανῶ, v.a., *push home*, 442 = ἐπι-τείνω.

ἐπι-τελλομαι, aor. -έπειλαμην, v. mid., *impose*, 327.

ἐπι-τίθημι, -θήσω, -έθηκα, -τέθηκα, v.a., *set upon, put upon*, 140.

ἐπι-τολμάω, v.n., *take courage*, 353 [root ΤΛΔ-].

ἐπι-χέω, aor., ἐπ-έχενα, v.a., *pour over*, 136 [ΧΕΦ].

ἐπι-χθόνιος, *or, adj., upon the earth, earthly*, 167 [ἐπι-, χθών].

ἐπλετο, aor. of πέλομαι, 225.

ἐπι-οίχομαι, v. dep., *go to, approach*, 324; *ply, attend to*, 358.

ἐπομαί, v. mid., *follow, attend*, 278, 331 [root ΣΕΠ, sequor].

ἔπος, *eos, n., word*, 31, 64, etc. [See εἰπ-].

ἐπι-στρένω, v.a., *urge on*, 89.

ἐπι-φέχομαι, impf. mid., of ἐποίχομαι.

§ Ἐραύος, *ou, m., a meal to which each contributed his share, picnic*, 227.

ἔργον, *ou, n., duty*, 358; usually *plural, deeds, 379; feasts, 338; duties, 356 [= Φέργον, Eng.irk].*

ἔρθω, f., ἔρξω, v.a., *do, accomplish*, 293.

ἔρεενω, v.a., *ask*, 220.

ἔρεσθαι, aor. inf., ἔρομαι.

ἔρέτης, *ou, m., oarsman*, 280 [*ἔρέσσω = row, Lat. ratio, remus*].

*ἔριδαινέμεν = ἔρεδαινειν, 79.

ἔριδαινω, v.n., *wrangle, quarrel*, 79 [*ἔρις (ἔριδος), strife*].

ἐρί-ηρος, ον, adj., *loyal*, 346
[ἐρι-, inseparable prefix, like ἀρι-, used to strengthen a word, root ἀρ- = fit].

ἐρκος, εος, n., *fence*, 64 (the teeth resembling the stakes of a palisade) [εἰργω].

*Ἐρμελας, -ειαο, m., *Hermes*, son of Maia, messenger of the gods, excelling in craft, the giver of luck.

ἐρξης, aor. subj. of ἐρδω.

ἐρομαι, v. dep., *question*, 135, 405.

*ἔρος, ον, m., *love, desire*, 150 (poetical form of ἔρως).

ἐρπιζω, v.n., *creep, crawl*, 193; cf. ἐρπω, *serp.*

ἐρροστατο, aor. of ῥομαι.

ἐρύκανάω, v.a., *keep back, hold by force*, 199.

*ἐρυκανάωσ(ι)=ἐρυκανάουσι, 199.

*ἐρύκε, imperf. of

ἐρύκω, v.a., *keep, detain*, 14 [connected with ἐρύω].

*ἔρχεο = ἔρχον.

ἔρχεσθ = ἔρχεσθαι.

ἐρχομαι, ἐλεύσομαι, ηλθον, ἐλήλυθα, v. dep., *come*.

*ἔρχομένοιο = ἔρχομένου, 408.

ἐσ = εις.

*ἔσαν = ησαν, 12, 126.

ἐσ-ελεύσομαι, fut. of εισ-ἔρχομαι.

ἐσ-ηλθον, aor. of εισ-ἔρχομαι, 144.

ἐσθήτης, ητος, f., *raiment, dress*, 165 [connected with ἐννυμι, εσθητη, Lat. *vestis*].

ἐσθλός, η, ον, adj., *good, excellent*, 95, 115 [connected with ειμι, ἐστι, εῦ (rt. ει), Curt., 375, 6].

*ἔσκε, iterative of ειμι.

ἐστροφ(αι), fut. of ειμι, 397.

ἐστερος, ον, m., *evening*, 422 [cf. *Vesper*; perhaps from root οντας = cover].

ἐστητο, aor. of ἐστομαι, 125.

*ἔστοται = ἐσται, 40, 204.

*ἔστοι, second pers. sing. of ειμι, 302.

ἐστηκε, ἐστησε, pf. and 1 aor. of ἐστημι, 185, 127.

ἐστω, ἐστων, imper. of ειμι, 370.

ἐσχατος, η, ον, *furthest*, 23 [perhaps = ἔχατος from ἐκ].

ἐταφρος, ον, m., *comrade, companion*, 5 [σετε, cf. *suetus*, ἔτης = *kinsman*].

*ἔταρος, ον, m., *comrade, companion*, 6, 182, 237 [poet. form of ἐταιρος].

*ἔτανυσσε(ν), aor. of τανύω, 138, see ἐπι-τανύω, παρα-τανύω.

ἐτέρως, adv., *otherwise*, 234 [ἐτέρος = *other*, cf. Lat. *alter*, Eng. *either*].

ἐτεμε(ν), *defect. aor., came upon, overtook*, 218 [τέμνω].

ἐτήτυμος, ον, adj., *true*, 174 [lengthened from ἔτυμος = *true*].

ἔτι, adv., *still, even yet*, 197, 232, 404; μηδ' ἔτι, *and no longer*, 289 [cf. Lat. *et, eliam*].

ἔτοςμος, *η, ον*, adj., *ready, prepared*, 149 [perhaps connected with *ἔτυμος*].

ἔτος, *εος*, n., *the year (of 365 days)*, 16n [cf. Lat. *vetus*].

εὖ, adv., *well, for certain*, 174; *εὖ εἰπεῖν, speak well of*, 302 [neut. of *εὖς*].

εύνη, *ῆς*, f., *bed, couch*, 427, 433 [connected with *εῦδω*].

ἴθ-ξος, *ον*, adj., *well-polished*, 128 [*ξέω = polish*].

ἴδ-παθης, *εος*, m., *Hyperithes the father of Antinotus*, 383.

ἴδ-πλόκαμος, *ον*, adj., *fair-haired, with beauteous hair*, 86 [*πλέκω*].

εύρε, aor. of *εύρισκω*.

***εὐρεῖη** = *εύρειξ* from *εύρος*, 62.

εύρισκω, *εύρισω, εύρον, εύρηκα*, v.a., *find*, 106 [root 'ΕΤΡ-, from which the tenses are formed].

ἴδρυ-κλεια, *ης*, f., *Eurykleia, a servant bought by Laertes, who attended upon Telemachus*, 429.

ἴδρυ-μαχος, *ον, μ.*, *Eurymachus, one of Penelope's suitors*, 399, 413.

εύρυς, *εῖα, ὁ*, adj., *broad, an epithet of Troy*, 62; *heaven*, 67; *the sea*, 197; *renown*, 344.

ἴδ-σκοντος, *ον*, adj., *keen-sighted*, 38, always in Homer of *Hermes except once of Artemis* [*σκοπέω*].

ἔττ(e), conj., when, 192 [*յοτε, δτε*]

εὐχεράματι, v. dep., *declare, pretend*, 172.

εὐχοματι, v. dep., *claim, declare*, 180, 187, 406.

ἔφ' = ἔπι, 97.

ἔφαθ' = *ἔφατο*.

ἔφαντ' = *ἔφαντο*.

ἔφ-έη, aor. opt. of *ἔφημι*, 254.

***ἔφ-εστάμεν** = *ἔφ-εστάναι*, pf. inf. of *ἔφιστημι*.

ἴφ-ίημι, -ήσω, -ήκα, -εῖκα, v.a., lay upon.

ἴφ-ιστημι, ἔπι-στήσω, ἔπ-έστησα, ἔφ-έστηκα, v.a., place upon; mid. and intransitive tenses, stand upon.

ἴφ-ορμάομαι, v. mid., *urge*, 275.

Ἐφύρη, *ης*, f., *Ephyre, a town probably in Thesprotis*, 259. Homer mentions 3 other towns of this name.

***ἴχε**, impf. of *ἴχω*, 104.

ἴχειν, aor. of *ἴχω*, 146.

***ἴχησι** = *ἴχη*, 95, 204.

ἴχω, ἔξω (σχήσω), ἔσχον, ἔσχηκα, v.a., *have, a word of wide usage, suffer*, 34; *hold up, support*, 53; *διμόις έ., keep apart*, 54; *hold, occupy*, 67, 198; *hold (in the hand)*, 104, 256; *enjoy*, 95, 117; *confine*, 204; *διβρυ έ., be insolent*, 368.

ἴώκα, plup. of *ἴοικα, was like*, 411.

***ἴένν**, *ἴονσα, ἔέν*, pres. part. of *είμι*, 202, 257.

Ζάκυνθος, *ou*, m. and f., *Zakyn-*
thus, an island off the west
 coast of Peloponnese, now
Zante, 246.

Ζεύς, voc. *Ζεῦ*, g. *Διος* or *Ζηνός*,
 m., *Zeus*, 62, 63, 379.

Ζηνός, gen. of *Ζεύς*, 27.

Ζωός, *ἡ*, *δν*, adj., *living, alive*,
 197 [perhaps akin to *vivo*].

ἢ, from **δ**, **ἢ**, **τό**, used as a personal pronoun, *she*, 125.

ἢ, from **δς**, **ἢ**, **δ**, 191.

ἢ, conj., *or*, 162; after comparatives, *than*, 165; **ἢ...**
ἢ, *whether...or*, 268.

ἢ, adv., *truly, strengthened* **ἢ**
ἢ, 253; **ἢ τοι**, 155, 267.

ἡβάω, *ἥσω*, v.n., *come to man's
 estate*, 41.

ἥγαγον, redupl. aor. of *ἥγω*.

ἥγειθ = **ἥγετο**.

ἥγεομαι, v. dep., *lead the way*,
 125 [*ἥγω*].

ἥγητωρ, *ορος*, m., *leader, chieftain*, 105 [*ἥγεομαι*].

ἢδε, conj., *and*, 12, 13, etc.;
 answering to **ἥμεν**, 97.
ἢδ(ε), from **δδε**, *yon*, 185.

ἢδη, adv., *now*, 303.

ἢδύς, *εῖα*, *ύ*, adj., *sweet* (epithet
 of sleep), 364 [root *σφαδ*,
 cf. *suavis*].

ἢէ, conj., *or*, 226, 238; **ἢ...**
ἢ, *whether...or*, 175, 408.

ἢεδε, impf. of *ἀείδω*.

Ἑλίος, *ou*, m., *Helios*, the sun-
 god, son of Hyperion and

Thea. The isle of Thrinia-
 cia (Sicily) was sacred to
 him, and there his daughters
 Phaethousa and Lam-
 petiē fed his oxen, which
 Odysseus' comrades slew,
 and suffered therefore [ac-
 cording to Curtius = *αν(σ)ε-*
λιος, *δέλιος*. Cf. Latin *Aure-*
lius; the *Aurelii* claimed
 to be descended from the
 sun].

***ἥεν** = **ἥν**.

ἥλακάτη, *ης*, f., *distaff*, 357.

ἥλθον, aor. of *ἔρχομαι*, 16.

ἥμαθδεις, *εσσα*, *εν*, adj., *sandy*,
 93 [*ἅμαθος* = *sand*].

ἥμαρ, *ἄτος*, n., *day*, 9 [cf.
ἥμέρα].

ἥμειβετ(ο), impf. of *ἀμειβομαι*,
 44.

ἥμεις, pl. of *ἔγω*, *we*, 37.

ἥμεν, correlative to **ἢδε** (q.v.),
 97.

ἥμαι, v. dep. (pf. with pres.
 signif.), *sit*, 108.

ἥμέτερος, *η*, *ον*, adj., *our*, 45,
 176, 258, 397.

***ἥμέων** = **ἥμων**, 33.

ἥμεν, dat. pl. of *ἔγω*, 10, 166.

ἥν, possessive pron., from **δς**, **ἢ**,
δ, *his*, 5, 21.

ἥν, conj., *if*, 94, 282. See *ἔάν*.

ἥν, impf. of *ειμι*, *was*, 177.

ἥπειρος, *ou*, f., *mainland, land*
 (as opposite to sea), 162
 [= *ἀ*(neg.)-*πειρος*, sc. *γῆ*].

ἥπατ(ο), aor. of *ἀρνυμαι*, 240.

ἡρήσαντο, aor. of ἀράμαι, 366.

ἡρχον, ἡρχόμην, from ἡρχω, 28, 367.

ἥρως, *hos*, m., *hero*, 101, 189, 272 [cf. *vir*].

ἥς, ἥστι, gen. sing. and dat. pl. of ὅς, ἥ, ὅν, *his*, 41, 59, 322.

ἥσαν, third pl. of ἥν, 27.

ἥσθιον. See κατ-εσθίω, 9.

ἥστο, plpf. third sing. of ἥμαι, *was sitting*, 114.

ἥτοι. See ἥ.

ἥτορ, n., *heart* (only once in Homer as a part of the body), 48, 60, 316.

ἥδα, impf. of ἀδάω, 213, etc.

ἥθεν, adv., *at dawn*, Lat. *cras mane*, 372 [*ἥώς*, *dawn*].

Θάλαμος, *ou*, m., *room, chamber*, 436.

Θάλασσα, *ης*, f., *sea*, 12, 50, 52.

Θαλπωρή, *ης*, f., *comfort*, 167.

Θάμα, adv., *often, again and again*, 143, 209.

Θαυμάζω, *ησω*, v.n., *am astonished, marvel*, 323, 360.

Θαν., aor. stem of θνήσκω, 59, 396.

Θαρσαλέως, adv., *boldly, with good courage*, 382.

Θάρσος, *eos*, n., *courage*, 321.

Θαυμάζω, -άσω, v.a., *wonder at*, 382.

Θέλγω, v.a., *woo, soothe*, 57.

Θελκτήριον, *ou*, n., *that which soothes, a delight*, 337.

*Θεῖα = θῶ, aor. subj. of τίθημ, 89.

Θεῖη, aor. opt. of τίθημ, 116.

Θεός, *η*, *or*, adj., *god-like, divine*, of Odysseus, 65; of the bard, 336.

Θεά, *ᾶς*, f., *goddess*, of the muse, 10; Kalypso, 13, 51; Athene, 44.

Θεο-ειδῆς, *ēs*, adj., *like unto a god*, 113.

Θεο-προπή, *ης*, f., *divination*, 415 [*θεοπρόπως*].

Θεο-πρόπος, *ou*, m., *a seer*, 416 [*θεός, πρέπω*].

Θεός, *οῦ*, m., *god*, especially in pl., *the (Olympian) gods*, 17, 19, 28, 32, etc.; *feminine, a deity (of Athene)*, 420 [perhaps conn. with root θε = *pray*. Cf. *festus*, Curtius Gk. Etym., p. 471, and Peile, p. 37; not connected with *deus*].

Θεράπων, *οντος*, m., *attendant, esquire*, 109 (in Homer implying free and honourable service).

Θεσπίς, acc., -ιν, adj., *god-like, glorious*, 328 [*θεός, εἰκεῖν*].

*Θέτο = ξθετο, aor. mid. of τίθημ, 132.

*Θηκα = ξθηκα, 1 aor. act. of τίθημ, 153, 223, 321.

Θυητός, ἡ (no neuter), adj., *mo-
tal*, 219 [rt. ΘΑΝ. cf. θθανον,
θάνατος].

Θοός, ἡ, ὄν, adj., *swift*, 260.

Θέωσα, ἡ, f., *Thoea*, a nymph,
d. of Phorkys, mother of
Polyphemus, 71.

Θρῆνος, *vos*, m., *foot-stool*, 131
[*θράῶ = *set*, cf. θρόνος].

Θρόνος, *ov*, m., *a stool*, *high*,
often adorned with gold and
silver, and perhaps covered
with rugs, without a back,
130, 145.

Θυγάτηρ, *trōs*, f., *daughter*, 10,
52, 55 [cf. Eng. *daughter*].

Θῦμός, *oū*, m., *heart*, *will*, *inclina-
tion*, 4, 29, 107, 200, 275,
294, 320, 323, 353, 361
[θῶν, Indo-Eur. root DHU
= *move quickly*; conn. with
Lat. *fumus*, Eng. *dust*,
Peile 137, 204, 358].

Θύρα, *ōv*, f., *door*, *doors*, 107,
120, 255, 437 [Lat. *foris*].

Ιάλλω, v.a., *send*, *stretch
eagerly*, 149 [used as causal
of ἀλλομαι = *leap*].

***Ιδούστο** = *Ιδούτο*.

***Ιδον** = *εἰδον*.

***Ιδύα** = *εἰδύα*, *knowing*.

Ιέμενος, *η*, *ov*, *desirous* (parti-
ciple of *Ιεμαι* (Ιημι) = *send*).
Ιερός, ἡ, ὄν, adj., *sacred*, 2, 61
[the orig. sense is *mighty*,
strong, *fresh*, that of *sacred*
secondary].

***Ιθάκη**, *ης*, f., *Ithaka*, a small
isle off the coast of Epirus,
the home of Odysseus,
rocky, and fruitful in corn
and vines, 18, 57, 247, 386,
395, 401, 404.

***Ιθάκην-θε**, adv., *to Ithaka*.

***Ιθύς**, *εῖα*, *τό*, adj., *straight*,
direct, 119 [= εὐθύς].

Ικδύω, v.n., *come*, 409 [cf.
Ικ-νέομαι].

Ικάριος, *ov*, m., *Ikarios*, a Lake-
daemonian, father of Pen-
lope, 329.

Ικέσθαι, aor. inf. of *Ικνέομαι*.

Ικνέομαι, *Ικομαι*, *Ικομην*, v. dep.,
come, *arrive*, 21, 173
[rt. 'ΙΚ-].

Ιλος, *ov*, m., *Ilus*, grandson of
Jason and Medea, 259.

Ιμάς, *άγτος*, m., *thong*, 442.

***Ιμεν** = *Ιέμαι*, from *εἰμι*. 441.

Ιμέρομαι, v. dep., *long for*
(with gen.), 41; *long* (with
inf.), 59.

Ιμερόεις, *εσσα*, *εν*, adj., *lovely*,
421.

Ινα, conj., *in order that*, *that*,
95, 135, 157.

Ιός, *οū*, m., *arrow*, 262.

Ιοθητα, fem. of *Ιών*, *going*, 356.

Ιερά, *ōv*, n., *sacrifices*, 66 [=
Ιερά, from *Ιερόν*].

***Ισαν**, impf. third pl. of *εἰμι*,
visited, 176.

Ισό-Θεος, *ov*, adj., *god-like*, 324.

Ισα, adv., *equally*, 432.

ἴσταμαι, v. mid., *stand*, 129; pf., ἴστηκεν, *stands*, 185 [root STA-, from which most of the tenses are formed; cf. Lat. *sto*].

ἴστος, οὐ, m., *the web (of the loom)*, 357 [root STA = stand].

ἴτω, imp. third sing. of εἰμι, 276.

ἴλεν, ιοῦσα, ιόν, part. of εἰμι.

Κ' = *ke*.

καθ' = *catā*.

καθ-έξομαι, v. dep., *sit down*, 372.

καθ-εξώμεσθα = καθ-εξώμεθα.

καθ-ίκετο, aor. of

καθ-ικύέομαι, f., -έομαι, aor., -ικόμην, v. dep., *come upon*, 342.

καλ, conj., *and*, 19, etc.; adv., *even, also*, 10, 58, etc.

*κακ-κέλων, ουσα, or, part. of κατα-κείω.

κακός, ἡ, ὅν, adj., *bad, evil*, 166, 392, 411; superl., κάκιστος, η, or, *worst*; subst. plural, κακά, ὅν, n., *evils*, 33, 234.

καλέω, -έσω, ἐκάλεσα, v. a., *call, summon*, 90, 272, 416 [cf. Lat. *clamo*, Eng. *call*].

*κάλ-λιπτον = κατ-έλιπτον, 243.

καλός, ἡ, ὅν, adj., *beautiful*, 96, 137, 208; *pleasant*, 370; neut. used as adv., 155.

καλύπτω, ψω, v.a., *cover*, 443 [cf. *oc-cul-tus*].

Καλυψό, οὐς, f., *Kalypso*, a goddess on whose isle of Ogygia Odysseus had been *cast* and who detained him long against his will, 14.

κάμπατος, οὐ, m., *weariness*, 192 [κάμω].

κάνεον, οὐ, n., *basket*, 147 [canis-trum].

καπνός, οὐ, m., *smoke*, 58 [cf. *vapour*].

*κάρη κομδώντες, adj., *long-haired*, always in Homer an epithet of the Achaeans, who only cut their hair in token of grief, mourning, or by reason of a vow to a river god, whereas slaves and Asiatics were shorn, 90.

κάρπονον, οὐ, n., *height*, 102 [κάρπα = *head*, cf. Lat. cere-brum].

κατά, prep. with ACC., *along, through*, 116, 148, 228, 247, 375; met., *in*, 4, 29, 294; with GEN., *down from*, 102.

κατα-βαίνω, -βησομαι, -έβην, v.n., *go down*, 330.

κατα-κείω, v. desid., *wish to lie down*, 424.

κατα-κτείνω, v.a., *kill right out*, 75.

κατα-λαμβάνω, -λήψομαι, -έλαβον, v.a., *seize (tmesis)*, 192.

κατα-λέγω, v.a., *recount, tell*, 169, 206.
 κατα-λείπω, v.a., *leave, be-
queath*, 242.
 *κατ-εβησόμην, aor. of κατ-
βαίνω, 330.
 κατ-ελεύσομαι, fut. of κατ-
έρχομαι, 303.
 κατ-ερίκω (ū), v.a., *hold back,
restrain*, 55, 197, 315.
 κατ-έρχομαι, -ελεύσομαι, v. dep.,
go down, 303; *put in (to
shore)*, 182.
 κατ-εσθίω, v.a., *eat up, devour*,
8, 9 (timesis).
 κατ-ήλιθον = κατ-ήλθον, aor. of.
 κατ-έρχομαι, 182.
 κε, κεν = *dv.*, 86, 158, 205.
 (Goodwin, § 207 *sqq.*) [Pro-
nom. root *ka-*].
 κεδνός, ἡ, ὀν, adj., *rusty, good,
432; κεδρά ίδνα, true of
heart, loyal, 428.*
 κεῖ-θεν, adv., *thence, 285.*
 κείματ, v. dep., *lie, 267; esp.,
lie (low in death), 46, 162*
 [cf. Lat., *quies, civis*, Curt.,
p. 145].
 κείμεν(α), from κείμαι.
 κειμήλιον, ον, n., *keepsake, 312*
 [κείμαι].
 κείνος, η, ο, pron., *that, he, at
46 of Aegisthus, but in
every other passage (163,
177, 199, 209, 212) of Odys-
seus.*
 κείρω, v.a., *ravage, 378* [cf.
Lat. *curvus, cutter*].

κεῖσε, adv., *thither, 260* [cf.
κεῖ-νος, κεῖ-θεν : -σε = *to*].
 κελευθός, ον, f., *way, journey,
195* [cf. *ἀκόλουθος*, Lat.
callis].
 κελεύω, σω, v.a., *order, 357* [cf.
κέλομαι, καλέω].
 κεφαλή, ἥς, f., *head, 157, 208;
met. 343* [root καπ- cf.
caput, capillus, English
head].
 κε-χόλωται, pf. pass. of *χολόω*.
 κε-χρόμινος, η, ον, pf. of *χράομαι,
yearning, longing, 13.*
 κήδος, εος, n., *trouble, 244* [root
ΚΑΔ, cf. Sanskrit *khād* =
contristare].
 κήρη, κηρός, η, n., *heart, 310, 341*
 [= κέαρ, Lat. *cor.*].
 κήρυξ, ὕκος, m., *herald, hench-
man, 109, 143.*
 *κίθαρις, ιος, f., *lute, guitar, 152,
159* (Homer never writes
κιθαρά. It was of triangu-
lar shape identical with the
φόρμαγξ, and like the λύρα).
 κίω, v.n., *go, 311, 372* [cf. κινέω,
Lat. *cieo*].
 κίων, ονος, f., *pillar, 53, 127.*
 κλαίω, v.a., *lament for, 363.*
 *κλείω, v.a., *make famous, 338*
 [κλέος].
 κλέος, εος, n., *glory, repute, 95,
283, 298.*
 *κληῆς, ὕδος, f., *bolt, on the in-
side of the door ; see note
on 442* [cf. Lat. *clavis,
claudio*].

κλιθήναι, I aor. pass. of κλίνω.

κλίμαξ, ἄκος, f., ladder, 330
[κλίνομαι = lean, cf. *clivus*].

κλίνομαι, to lie, 366.

κλισμός, οῦ, m., chair, low and easy, 132, 145 [κλίνομαι].

κλυτός, ἡ, ὥν, adj., glorious, famous, 300 [κλύω = hear, Lat. *inclusus*].

κοῖλος, η, ον, adj., hollow, 211.

κοιρανέω, ν.ν., hold sway, 247
[cf. κύρος, κάρα, τύραννος].

κομίζω, ν.ν., pay heed to, 356.

κορώνη, ἡ, f., door-ring, 441
[Lat. *corona*, *cornu*, *cornus*].

*κοτέσσεται = κοτέσηται, 101.

κοτέσσαι, v. mid., am angry, 101 [κύρος = wrath, cf. χόλος].

*κούρη, ης, f., girl, daughter, 329 [= κόρη, i.e., κορφή].

*κούρος, ον, ον, boy, page, 148
[= κόρος, i.e., κορφός].

*κραδίη, ης, f., heart, 353 [cf. κραδάω = vibrate, beat].

κραναός, ἡ, ὥν, adj. (epithet of Ithaka), rocky, 247 [cf. Keltic cairn].

κράτος, εος, n., might, power, 70, 359 [cf. Eng. *hard*].

κρέας, ἄτος, m., meat (κρέα, acc. plural), 112; (g. plural κρειῶν), 141.

*κρειῶν. See κρέας.

*κρέον, οντος, m., ruler, lord, 45, 81.

κρήδεμνον, ον, η, veil, with lap-pets passing over the head so that it might be drawn over the face, 334 [κράς, δέω].

*κρητήρ, ἥρος, m., mixing bowl, in which $\frac{1}{3}$ of wine were mixed with $\frac{2}{3}$ of water, 110, 148 [root κρά = mix, cf. κεράννυμι].

Κρονίδης, ον, m., son of Kronos (i.e., Zeus), 45, 81.

Κρονίων (ι), ωνος, ον, son of Kronos (i.e., Zeus), 386 [-ιων = son of, Goodwin, § 129, 9].

*κτεάτεσσιν, d. pl., possessions, 218, 430 (from *κτέαρ, connected with κτάομαι).

κτείνω, κτενῶ, ἔκτεινα (ἔκταγος), v. a., kill, slay, 36, 39, 296, 299 [root KTA, KΤΕΝ-, cf. κανω].

κτέρεα, ων, n., funeral honours, 291 [connected with κτάομαι = get].

*κτερεῖω, f., ξω, v.a., pay funeral honours, 291 [κτέρεα].

κτήματα, των, (sing. κτήμα), η, property, possessions, 117, 375, 402.

Κύκλωψ, οπος, m., Cyclops, one of a gigantic race of one-eyed giants who dwelt in Sicily. Polyphemus their chief was the son of Poseidon who bitterly resented his blinding at the hands of Odysseus, 68, 71.

κυλίνδω, v.a., *roll*, 162 [same root as εἰλέω, *volvo*].
 κύμα, ἄτος, n., *wave*, 162 [lit. anything swollen, κύω].
 κύπελλον, ου, n., *wine-cup, cup*, 142.

*λάβησ. See κατα-λαμβάνω.
 Λαέρτης, ου, m., *Laertes*, king of Ithaka and father of Odysseus: he took part in the Kalydonian hunt and in the expedition of the Argonauts, 189.

λαθ-, stem of λανθάνω.

λαμβάνω, λήψομαι, ἔλαβον, ελήφα, v.a., *take, seize, gain*, 298.

λανθάνω, λήσω, ἔλαθον, λεληθα, v.a., *be forgetful, with gen.*, 65, 308 [root λαθ- by nasalisation, as *findo* from root *fid-*].

λέβης, πτος, m., *basin*, 137 [λεβίω, *pour*].

λέκτρον, ου, n., *bed*, 437 [λέγω = *lay to sleep*].

λευκός, ἡ, ὥν, adj., *white, i.e., bleached*, 161 [cf. λεύσσω, λυκ, *luceo*; Peile, 157].

λέχος, εος, n., *couch, bed* (only in d. plural, λεχέεσσι, 360; λέχεσσι, 440) [λέγω, *lay to sleep*].

λήθω, collat. form of λανθάνω [λαθ. See λανθάνω].

ληζομαι, aor. *λησσατο, v. dep., *carry off (as prey)*, 398 [λελα = *prey*].

*λήτην (=λιαν)(i), adv., *willingly, καὶ λ., full truly*, 46 [connected with λιλαομαι].

λιλαομαι, v. dep., *long*, 15, 315 [root LAS, cf. *lascivious, lust*].

λιμήν, ἔνος, m., *harbour*, 186 [connected with λειβω].

λιπαρός, ἡ, ὥν, adj., *shining, beauteous*, 334.

λίτρα (from λίς?), acc. sing. m., *smooth linen, as a covering for chairs, etc.*, 130. (Others, not so well, assume a nom. neut. λῖ = λισσόν, thus making λίτρα acc. plural.)

λόγος, ου, m., *word*, 56 [λέγω].

*λοεσσάμενος, aor. of λοβομαι.

λούμαι, v. mid., *wash oneself*, 310 [root ΔΟ, cf. *lavo, luo*].

λυγρός, ἡ, ον, adj., *sad, dismal*, 327, 341 [cf. *lugeo, luctus*].

λω-τέρος, ἡ, ον, compar. adj., *preferable*, 376 [root ΛΑΦ, cf. λάω = *long for*, λιαν, λιλαομαι, and perhaps λαμβάνω].

μάκαρ, ἄρος, adj., *blessed (of the gods)*, 82; *happy, prosperous*, 217 [connected with μακρός, q.v.].

μακρός, ἡ, ὥν, adj., *tall*, 54, 127 [connected with μέγας, Lat. *magnus, macte*].

μάλα, adv., *very, quite*, 1, 179, 278, 301, 312 (comp. μᾶλλον, *superlative μάλιστα, q.v.*).

μαλακός, ἡ, ὁν, adj., *soft*, 437; met. 56.

μάλιστα, adv., *chiefly*, 383, 342 (superl. of μάλα).

μᾶλλον, adv., *more, rather*, 89, 351 (comp. of μάλα).

μαντεύομαι, v. dep., *prophecy*, 200 [μάντις].

μάντις, ιος, m., *prophet*, 202 [cf. μανύομαι; root ΜΑΝ = *think* (excitedly)].

μέγαρον, ον, n., *hall*, 270, 276; usually plural, *halls*, 27, 269, 365.

μέγας, μεγάλη, μέγα, adj., *great* (of Athene's spear) 100; *tall, well-grown*, 301; neut. used as adv., *greatly*, 276; superl., μέγιστος, ἡ, ον, *greatest*, 70 [see μακρός].

μέδων, οντος, m., *ruler*, 72 [cf. Lat. *moderor*].

μεθ-έπτω, v.n., *visit*, 175 [cf. ξπω, Lat. *sequor*].

μεθ-ημι, -ήσω, v.a., *sit among* (with dat.), 118.

μεθ-έημι, -ήσω, v.a., *let go*, 77.

μέλας, αινα, αν, adj., *black, dark* [cf. Lat. *mālus, malignus, malitia*].

μέλω, v.n., *am a care*, 151, 159, 358; *impers.*, 305.

μέλλω, v.n., *am about to, am likely to*, 232 [root ΜΕΛ-γο].

*μεμήλα, pluperf. of μέλω [such lengthening of ε (cf. τιθημ)].

root θε) is rare in Greek, but common in Latin, e.g., *sēdeo, sēdes; sēdeo, sēdi; ēdo, ēdi, etc.*].

μετ-μνημαι, perf. of μ-μνήσκομαι.

μέν, conj., *indeed*, 11, etc., generally followed by δέ.

μενεάνω, v.n., *am wroth*, 20 [μένος].

Μενέλαος, ον, m., *Meneläus*, King of Sparta, husband of Helen, whose rape by Paris caused the Trojan War, in which his brother Agamemnon was generalissimo of the Grecian forces, 285.

μένος, εος, n., *might*, 89, 321.

Μέντης, ον, m., *Mentes*, leader of the Taphians, guest-friend of Odysseus, in guise of whom Athene visited Ithaka, 105, 180.

μένω, v.n., *wait*, 304, 422 [root ΜΑΝ = *think* (so much as to stand still)].

Μερμερίδης, ον, m., *son of Mermerus*, Illus, 259 [-ίδης = son of, Goodwin, § 129].

μερμηρίζω, v.a., *ponder*, 427 [ΜΕΡ, ΜΑΡ, cf. μέρος, μέριμνα, *memoria, mora*, Curt., p. 330; Peile, pp. 180, 181].

μέσος, η, ον, adj., *middle, central*, 344 [- μεδός, Lat. *medius*; Curtius, 469].

μετά, prep. with ACC., *after, to fetch*, 184; with GEN., *with*; with DAT., *with*, 19, 184 [according to Curtius not connected with μέτος].

μετ-αλλάω, v.a., *ask, search after other things (μετά ἄλλα)*.

μετ-ανδάω, v.n., *speak among, address*, 31.

μετ-εκλάθον (impf. of μετα-κιάθω), *was visiting*, 22.

μετ-ελθ-, aor. of

μετ-έρχομαι, v. dep., *come among*, 134, 229.

μετ-ηύδα, impf. of μετ-ανδάω, 31.

μή, adv. and conj., *not*; conj. *lest*, 133 [Lat. *ne*; cf. *μη* and *νη*].

μη-δέ, conj., *and not, nor*, 289, 369; adv., *not even*.

μῆλον, ov., n., *sheep, especially a small sheep; usually plural [connected with Lat. *villus* (= *tuft of wool*, Peile, 350)]*.

μή-τε, conj., *and not, nor; μήτε...μήτε, neither...nor*.

μή-τηρ, τρός, f., *mother*, 215, 248 (*μητέρ'*, acc. s.) [root ΜΑ - *make*; Curtius, 472].

μητριάω, v.a., *contrive*, 234 [*μῆτις*, root ΜΑ-, cf. *μαθεῖν, μηνύω*; see Curtius, 429; Peile, pp. 144, 5].

μιγέσ, εἶσα, ἐν, 2 aor. pass. of μιγνύμι, μίξω, v.a., *mix; middle, aor., ἔμικτο, pass., ἐμίγην* (ι), *have intercourse with, 73, 433 [cf. μίσγω, Lat. *misceo*].*

μι-μνή-σκομαι, aor., ἐμνησάμην, p.f., *μέμνημαι, v. dep., remember, call to mind (with gen.)*, 29, 343 [root ΜΑΝ, cf. *μνήμη, μνάμαι*].

μιν, pron., *hīm*, 71, 95, 135, 192, etc.; *her*, 97 [see μῆ].

μίσγω, v.a., *mix*, 110; mid., *associate*, 209.

*μνάσθαι = μνάεσθαι, μνᾶσθαι.

μνάμαι, v. dep., *woo, 39, 248 [root ΜΑΝ-, connected with μνήμη]*.

μνηστήρ, ἥρος, m., *wooer, suitor, 91, etc. [μνδομαι]*.

μνηστός, ἡ, ὄν, adj., *wooed and won, wedded, 36 [μνδομαι]*.

μολπή, ἥς, f., *music, 152; of dance alone, 11, 18, 573 (used in Homer of any amusement, games, Il. A., 1, 472); song and dance (Od. 6, 101)*.

μόρος, ον, m., *sate, 34, 35, 166 [root μορ-, μρο-, connected with μέρος = portion, Lat. *mors*]*.

Μούσα, ης, f., *the Muse, often plural, the (nine) Muses, daughters of Zeus and Mnemosyné, dwellers in Olympus and inspirers of the bard [root ΜΑΝ = think; μονσα = the teacher]*.

μυθέομαι, -ήσομαι, v. dep., *tell, relate, 124*.

*μυθήσεαι, f. 2nd sing. of μυθέομαι.

μῦθος, οὐ, m., *word, speech*, 273, 358, 361; plural, 28, 367.

Ναιεράω, v.n., *lie, exist (of Ithaka)*, 404.

ναῖο, v.a., *inhabit; δώματα ν. = dwell*, 51.

ναῦς, νῆα, νῆος, νῆι, plural, νῆες, νῆας, νεῦν, νήεσσι, f., *ship*, 61, etc. [root νέω, νεύσομαι, cf. Lat. *navis*, *navita*, Curtius, 430].

ναύτης, οὐ, f., *sailor*, 171 [ναῦς]. νεμεσάομαι, -θομαι, v. dep., *be angry*, 119, 158, 171, 228 [desiderative of νέμω = *long for justice*, Curtius, 431].

νεμεσίζομαι, v. dep., *dread*, 263.

νέμεσις, ιος, f., *cause for blame*, 350 [lit., *longing for justice*, Curt., 431].

*νεμεσοθήθη = ἐνεμεσήθη, 119.

*νεμεσοθίσαιτο = νεμεσήσαιτο, 228.

νέομαι, v. dep., *return*, 17, 87, 205 [Curtius, 432].

νέον, adv., *for the first time*, 175.

νέος, η, ον, adj., *young*, 395 [νέφος, original form, *navas*, cf. Lat. *novus*].

Νέστωρ, οπος, m., *Nestor, son of Neleus and Chloris, King of Pylos, the eldest warrior at Troy, whence he returned to Pylos*, 284.

*νεφεληγερέα, (epic for -ης, g. ου), *cloud gatherer*, 63 [νεφέλη, ἀγείρω].

νη-, negative prefix in, e.g., νημερής, νήπιος, νήπιονος.

νῆι = νῆα, from ναῦς, 280.

Νήιον, ου, n., *Nēion, a ridge of Nēriton in Ithaka*, 186.

νημαρτής, ἐς, adj., *unerring*, 86 [νη, ἀμαρτάνω].

*νηός, g. of ναῦς, 176, 260.

νηπίη, d. νηπιέη, f., *childish tricks*, in pl., 297 (νηπίας).

νήπιος, η, ον, adj., *infant*, hence subst., *fool*, 8 [νη-, root ἐπ- = speak].

§ νήπιονος, ον, adj., *unavenged*, 380; neut. = adv., *without vengeance exacted*, 160, 377 [νη-, ποίη].

νῆσος, ου, f., *island*, 50, etc. [prob. cf. νέω = *floating*].

νῆιος = ναῦς, 185. νηνοί, d. pl. of ναῦς, 61, 211.

νῆσω, v.a., *wash*, 112; mid. aor. νῆψεσθαι, *wash oneself*, 138.

νόσω, aor., *énθησα*, v.a., *notice*, 58, 322 [νόσος].

νόσος, ου, m., *character*, 3; *intelligence*, 66; *inclination*, 347 [cf. γνῶναι, nosco].

νοστέω, v.n., *return*, 36, 83, 163, 290 [cf. νέομαι, *return*].

νόστημος, ον, adj., v. ημαρ, *the day of return*, 9, 168, 354 [νόστος].

νόστος, ου, m., *return*, 5, 13 [cf. νέομαι = *return*].

νόσφι, prep., with GEN., *apart from*, 185; *except*, 20.

νν, enclitic particle, never of time, *now, assuredly*; οὐτοῦ δή νν, *only see now*, 32; ἀλλά νν, *but assuredly*, 195, 217.

νύμφη, ης, f., *nymph*, inferior class of goddesses, the word is applied to Kalypso, 14, 86; to Thoësa, 71 [cf. *nubo* = *veil*].

νῦν, adv., *now*, 43, 166, 182, 200, etc. [Lat. *nunc*, *etiamnum*].

*ν. ἀνυμνος, ον, adj., *inglorious*, 222 [ep. form of γάνυμος, from νη, δνομα; for the ν, cf. εύγάνυμος].

Ξανθός, ἡ, δν, adj., *golden-haired*, 285.

Ξεῖνος, ον, m., *guest-friend*, 105, 120, 123, 133, 176, 187, 214, 405 [=ξένος].

Ξεστός, ἡ, δν, adj., *polished*, 138 [root ξν, cf. ξέω, *polish*].

ξύν, prep. with DAT., *with*, 182 [=original *skam*, Lat. *com (cum)*].

ξυν-ια, imperat. of

ξυν-ημι, v.a., *hear, take note*, 272.

δ, ή, τό, pronoun, *he, she, it*, 4, 9, etc. Often the attribution comes near to later usage, ή μὲν ... γλαυκῶπις Ἀθήνη, 319; here γλ. Ἀθ.

are in apposition to ή. It is also used as a relative, e.g., 97, 300.

δ, conj., *in that*, 382; (like Lat. *quod*, neut. of δς, ή, δ).

δβριμο-πάτρη, ης, f., *daughter of the mighty*, 101 [δβριμος = mighty, cf. βριθω].

δ-γε = ille quidem, 4, 26, 31, etc.

δ-δάξ, adv., *with the teeth*, 381 [cf. δάκνω = *bite*, the -ο as in "Ολυμπος from λάμπω, Curt., 725; Peile, 430].

δδε, ήδε, τόδε, pron., *this*, 169, 409; *yonder*, 185; ήμεις ούδε, *we that are here*, 76.

δδός, οῦ, f., *way*, 309 [cf. δδός, ούδας, έδαφος, Lat. *solum*].

δ-δόνς, δντος, m., *tooth*, 64 [the δ- is no part of the root, cf. Lat. *dens*].

δδόνη (ύ), ης, f., *lamentation*, 242 [cf. δόη, δδόρομαι].

δδόρομαι, v. mid., *sorrow, lament*, 55, 243.

Οδυσσεύς, Οδυσσεύς, -ήα, ήσ, ήι, m., *Odysseus* (Lat. *Ulyxes*, Eng. *Ulysses*), 21, 48, 57, 65, 74, 87, 103, 129, 196, 207, 212, 253, 260, 265, 354, 363, 396, 398.

δδόσσομαι, v. dep., *am wroth*, 62.

δθι, conj., *where*, 50.

οι, from δ, ή, τό, or δς, ή, δ.

οι, pron. dat., *to him*, 17, 37, 62, 89, etc.; οι υδρ = *his son*, 88.

οἴγω, aor., *ώιξα*, v.a., *open*, 436.

οἴδα, *οἶδας*, *οἴδε* (perf. with pres. meaning), v.a., *know*, *am acquainted with*, 37, 53, 174, 202, 216, 337 [root ΕΙΔ, whence also *εἶδον*, *video*].

οἴδε. See *δέ*, 76. *οἴδε(v)*. See *οἶδα*, 53.

οἴκοι, adv., *at home* [locative of *οἶκος*; with termination cf. *dom-i*].

οἰκόν-δε, adv., *home, to home*, 17, 317; *to her apartments*, 360.

οἶκος, *οὐ*, m., *house*, 232, etc.

οἰνό-πεδος, *οὐ*, adj., *wine-producing*, 193.

οἶνος, *οὐ*, m., *wine*, 110 [cf. Lat. *vin-um*].

οἰνο-χεῖν, v.n., *pour out wine*, 143.

οἰνοψ, *οἶος*, adj., *dark* (of the troubled sea), 183 [when applied to cattle = *dun*].

οῖο, gen. of *ὅς*, *ἥ*, *ὅν*, 330.

δίδομαι, v. dep., *think*, 173.

οἶον. See *οἶος*.

οἶος, *η, οὐ*, adj., *alone*, 13, 79, 331; adv., *οἶον*, *only*, 244 [akin to *unus*].

οἶος, *η, οὐ*, adj., *such as*, 357: *how much*, 298; neut., *οἶον*; adv., *how!* 32, 410; answering to *τοῖος*, 257; to *τοῖοςδε*, 371.

οἶος g. of *ὅis*, *a sheep*, 443 [with *οἶος*, cf. Lat. *ovis*].

οἶτος, *οὐ*, *fate, doom* (always in a bad sense), 350 [connected with *εἰμι* by Curt., 615; by others with *οἶω*, f. of *φέρω*, cf. *fors*; or with *οἶ* = *alas*].

οἴχομαι, v. dep., *am gone*, 242, 410.

δίω, v.a., *think*, 201.

οἴω, from *οἶος*.

οἰωνός, *οὐ*, m., *bird*, especially *bird of prey*, or of *omen*, 202.

δλεθρος, *οὐ*, m., *destruction*, 11, 37, 46.

δλέσθαι, aor. mid. of *δλλυμι*.

δλλύμαι, aor., *ωλδμην*, v. mid., *perish*, 7, 355, 380.

*δλοντο = *δλοντο*, 7, 355.

δλοσ-φρων, *φρονος*, adj., *of baleful mind*, 52.

*Ολύμπιος, *οὐ*, adj., of *Olympus*, *Olympian*, 27; as subst., *the Olympian*, i.e., *Zeus (Olympus, a mountain in Thessaly on which Homer's gods dwelt)*.

§ δμάδεω, aor. *δμάδησα*, v.n., *make a din*, 365 [*δμάδος* = *din made by many people together*, cf. *δμοῦ*].

δμφρος, *οὐ*, m., *rain*, 161 [cf. Lat. *imber*, perhaps *umbra*; Curt., 485].

δμιλέω, v.n., *associate, come across*, 265 [*δμιλος*].

-δμιλήσαιε, aor. opt. of *δμιλέω*.

δμιλος, *οὐ*, m., *throng*, 225 [*δμοῦ*, *τη = crowd*].

ὄψια, ἄτος, n., *eye*, usually plural, 208 [= ὄψια, cf. δύομαι].

ὅμφαλός, οῦ, m., *navel, centre*, 50 [cf. Lat. *umbro*].

ὅν, *whom*, 69, 218, etc. ὅν, *his*, 4, 78, etc.

ὅν-δε, *to his*, 82. See -δε.

ὅνεαθ' = ὀνειράτα.

ὅνταρ, ἄτος, n., *food*, in pl., 149 [cf. ὄνταρημ].

ὅξος, εῖα, ὁ, adj., *sharp*, 99 [akin to ὀκύς = *swift*].

*ὅδον = οὖ, *whose*, 70 (see note).

*ὅπερ, adv., *in such way as*, 347.

*ὅπιστω, adv., *in future days, hereafter*, 222, 240 [= ὀπίσω (I), cf. ἔπιω, ἔπομαι].

*ὅπισθεν, adv., *whence*, 405 [= ὀπίσθεν].

ὅπιστος, η, ου, adj., *of what kind*, 171 [= ὀπιστός].

ὅπιστε, conj., *whencever*, 41 [= ὀπιστε].

*ὅπιστ, conj., *that*, 270 [= ὀπιστ].

ὅπιστ, conj., *that, in order that*, (with subj.), 57; *how that*, 77; *how*, 349 [πῶς].

ὅράω, δύομαι, εἰδον, ἔωράκα, v.a., see, 3, 113, 212, (mid.) 163.

*Ὀρέστης, ον, m., *Orestes*, son of Agamemnon, whose murder he avenged by slaying his mother Clytaemnestra and Aegisthus, 30, 40, 298.

ὄρνις, ἰθος, f., *bird*, 320 [root, ὥρ-, cf. ὄρνυμαι, *orior*].

ὅρνυμαι, v. dep., *is disposed*, 347 [root, ὥρ- = *be uplifted*, cf. Lat. *orior*].

ὅρυμαγδός, οῦ, m., *din*, 133 [ἀρύματι].

ὅρχη-στός, ὄνος, f., *dancing*, 152, 421 [*ὅρχος* = *row* (of dancers)].

ὅς, η, δν, adj., *his*, 4, 19, 70, 78, 82 [Lat. *suis*, root SVA].

ὅς, η, δ, rel., *who, which*, 1, 49, 66, 108, etc. [root ΥΑ].

ὅστοι (*ὅστοι), αι, α, rel. pron., *as many as*, 11, 245, 247, 278.

*ὅστα = ὄστα, 278.

ὅστα, ης, f., *rumour*, 282 [root ΥΑΚ = *speak*].

ὅστοματ, v. mid., *dream of*, 115 [root ΟΚ-, cf. *oculus*, ὅστε (= ὀκτε)].

ὅστιον, ου, n., *bone*, 161 [Lat. os].

ὅστις, η-τις, δ-τι, rel., *whoever*.

ὅτι, conj., *when*, 16, 126.

ὅτις = ὄστις, 47.

ὅτρηρός, η, δν, adj., *active, busy*, 109 [*ὅτρηρω*].

ὅτρηνω, v.a., *speed*, 85.

*ὅττεο = ὄστον, g. of ὄστις, 124.

*ὅττι = δ τι, *whatever*, 158, 316.

οὐ, οὐκ, οὐχ, adv., *not*, 60, etc.

οὐ, *of whom*, 161

οὐδέ, adv., *not even*, 6, 18 ; conj., *nor, but not, and not*, 59, 166, 411.

*οὐδός, οὐ, m., *threshold*, 104 [= Attic ὁδός].

οὐκ-έτι, adv., *no longer*, 189, 203 (tmesis), 297.

οὐκ = οὐ, 215 ; οὐκί = οὐ, 268.

*Οὐλυμπος, οὐ, m., *Olympus*, a lofty mountain on the left bank of the Peneius in Thessaly, which has several snow-peaks and is visible from Troy, 102 [perhaps cf. λάμπω = *shine*].

οὖν, adv., *then, so*.

οὐτοτε, adv., *never*.

οὐρανός, οὐ, m., *heaven*; (1) as a metal sphere supported by Atlas over the earth, 54 ; (2) as the dwelling of the gods, 68 [root ΥΑΡ = *cover* ; Curtius, 509].

οὐ-τε, adv., *neither* ; οὐ-τε...οὐ-τε, *neither, nor*, 202, 212.

οὐ-τι, *not a whit* (tmesis), 202.

οὐ-τοι, adv., *by no means*.

οὗτος, αὕτη, τοῦτο, pron., *this*, 220, 406 ; plural, *these*, 159 ; *the following*, 82, 174 [pron. root ΤΑ-, cf. τό, Lat. *is-te*].

διφελω (διφελω), aor., διφελον, v.a., *one* ; ως διφελον ἔμεναι, *utinam esset*, 217.

διφθαλμός, οὐ, m., *eye*, 69 (the Cyclops had but one) [root δικ-, διτ-, cf. *oculus*].

δόφρα, conj., *in order that*, 85, 88, 174, 261 ; *while*, 233 ; *until*, 363.

δχέω, v.a., *keep up*, 297 [frequentative of ἔχω].

δψι-γονος (ι), ον, n., *descendants*, 302 [lit. *late born*].

Παθ., aor. of πάσχω, 4 [cf. πάθος, Lat. *patior, passus*].

παῖς, δος, m.f., *child, son*, 207, 399.

πᾶλαισ, η, ον, adj., *old*, 395 [πάλαι].

παλάμη, η, f., *hand*, 104 [Lat. *palma*].

πάλιν, adv., *again, back again*, 360.

παλιν-τίτος, ον, adj., *retributive*; π. ἔργα, *deeds of vengeance*, 379.

Παλλάς, ἀδος (ά), f., *Pallas*, always in the combination *Pallas Athene*, 125, 327 [according to the ancients from πάλλω = *brandish*, but better explained as the *Virgin*].

Παν-αχαιοί, ον, m., *the assembled Achaeans*, 239.

παν-νύχιος (ι), ον, adj., *all through the night*, 443.

παντοῖος, η, ον, adj., *of all kinds*, 142 [πᾶς].

παρά, παρ', prep. with ACC., *to*, 285 ; *beside*, 333 ; with GEN., *from*, 259 ; with DAT., *beside*, 61, 430 ; in-

ter, 154; *apud*, 123 [of *per*, *prae*, *praeter*; Curt., 346].

παραῖται = *παρά*, adv., *beside*, 366.

παρα-τανῶ, v.a., *stretch beside* (tmesis), 138.

παρα-τίθημι, pres. third sing. *παρ-τίθει*, impf. *παρ-τίθει*, aor. *παρ-έθηκε(ν)*, aor. mid. *παρ-θέτο*, v.a., *place beside*, 132, 139, 141, 142, 192.

παρειαῖ, *ὤν*, f., *cheeks*, 334 [connected with *παρά*, lit. *sides of the face*].

πάρ-ειμι, v.n., *am ready*.

παρ-ενήσον, impf., *heaped up beside*, 147.

παρ-έστη, intr. aor. of *παρ-ιστῆμι*.

**παρ-έδν*, *οὖσα*, *όν*, pres. part. of *πάρ-ειμι*, *τὰ πάρεόντα*, *things at hand*, 140.

πάρ-ημα (perfect with present meaning), v. dep., *sit beside*, 26, 339.

παρ-ιστάμαται, aor. -έστηρ, v.n., *stand beside*, 335.

πάροιθεν (ă), adv., *before, heretofore*, 324 [*πάρος*].

πάρος, conj., *before that*, (with inf.), 21 [link between *παρά*, *πρό*, *πός*].

**παρ-τίθει*, *παρ-τίθει*. See *παρ-ιστῆμι*.

πᾶς, *πᾶσα*, *πᾶν*, adj. (usually in plural), *all*, 11, 43, 71, 78, 91; (in sing.), *every*, 53.

πάστραλος, *ον*, m., *peg* [root *PAG*; cf. *πήγνυμι*].

**πασσάμενος*, *η*, *ον*, aor. part. of *πατέμαται*, 124.

πάσχω, *πείσομαι*, *ἐπαθον*, *πέπονθα*, v.n. and a., *suffer* [see *παθ-*].

πατέμαται, v. dep., *taste* (with gen.), 124 [Lat. *pascor*, *pabulum*, *panis*; Curt., 350].

πατέρ, *ρός*, m., *father*, 28, 45, 94, etc. [found in every Indo-European language].

πατρίς, *Ὄδος*, adj., *of one's fathers*, π. *ατα*, *fatherland*, 75, 203; π. *ἀρουρα*, *native soil*, 407.

πατρο-φονεύς, *ἡος*, m., *slayer of a father*, i.e., *Aegisthus who slew Orestes' father*, 299.

πατρώτας, *ον*, adj., *ancestral, of one's father*, 175, 187, 337.

πεδίλα, *ὢν*, n., *sandals*, 96; the gods' sandals were of gold [πέδη, cf. *τούς*].

πεζός, *ον*, adj., *on foot*, 173 [cf. *τούς*].

πεθῶ, -*σω*, v.a., *persuade*, 43; mid., *trust in* (with dat.), 414 [root *ΠΙΘ-*, cf. *πιστις*, Lat. *fido*, *fides*].

Παισηνορ-ίδης, *αο*, m., *son of Peisēnōr*, 430.

πελομαται, v. dep., *am, become*, 393; aor., *ἐπλετο*, 225.

πέμπω, v.a., *send*, 38, 93, etc.

πένθος, *eos*, n., *grief*, 342 [= πάθος, so βένθος, βάθος; cf. πέ-πονθα].

πέ-πνυμένος, *η, ov.*, perf. part. of πνέω, *discreet*, 213 [cf. πνεῦμα = *wind*, Lat. *pulmo* = *lung*].

περ, enclitic particle used to strengthen other words after which it stands, e.g., λέμενος περ, *though longing*, 6; ἐνθαπερ, *just where*, 128, etc.

πέριθω, *σω*, v.a., *sack*, 2.

περί, prep. (with acc., dat., and) GEN., *concerning*, 135, 405; of comparison, *above, more than*, 235 [Curtius, 359].

περι-δίδωμι, v.a., *give generously*, 66.

περι-ειμι, v.a., *excel*, 66.

περι-καλλής, *ές, n.*, *very beautiful*, 152, 425.

περι-κλυτός, *όν, adj.*, *famous*, 325.

περι-πλομαί, v. dep., *revolve*, 16.

περι-πλόμενος, *η, ov.*, aor. part. of περι-πλόματι.

§ περί-σκεπτος, *ον, adj.*, *guarded, sheltered*, 426 (better than *seen far and wide, connected with σκέπτομαι*) [σκέπω = *shelter*].

περι-φράζομαι, v. dep., *take counsel*, 76.

περι-φρων, *ονος, adj.* (of Penelope), *wise of heart*, 329 [φρήν].

τεσσερί, d. *οίσω*, m. pl., *stones for playing a game*, 107, (see note) [connected with Lat. *tessera* = *a die*].

πετάσσας, aor. part. of πετάν-νυμ. See ὑπο-πετάννυμ, 130.

*πενθοίαθ' = πενθοιτο.

πενθομαι, f., -σοματ, v. dep., *hear*, 157; *inquire*, 94, 281 (with gen.).

πεφεύγως, *νία, ος*, perf. part. of φεύγω, 12.

πέ-φραδε, redupl. aor. of φράξω, imper. 273; ind. *enjoined*, 444.

πε-φυγμένος, perf. mid. and pass. of φεύγω, *having escaped*, 18.

πήληπε, *ηκος, f.*, *helmet*, 256 [perhaps connected with *pelvis*].

πήμα, *ατος, n.*, *woe, suffering* (usually plural), 49, 190.

Πηνελόπεια, *ης, f.*, *Pēnēlōpē* wife of Odysseus, mother of Telemachus, 223, 329.

πικρό-γάμος, *ον, adj.*, *with bitter wedlock*, 266 (see note).

πίναξ, *ακος, m.*, *trencher (of wood)*, 141 [= *flat wood*, cf. πλάξ].

§ πινυτός, *ή, άν, adj.*, *prudent*, 229 [see πεπνυμένος].

πίνω, πίομαι, *έπιον, πέπικα, v.a.*, *drink*, 258, 340 [cf. πόσις, Lat. *poto, libo*].

*πλάγχθη = ἐπλάγχθη, aor. of πλάξω.

πλάγιο, v.a., *make to wander*, 75; pass., *wander*, 2 [root πληγ-, πλαγ-, cf. πλήσω, πληγή; Lat. *plango*, *plaga*].

πλέω, v.n., *sail*, 183 [rt. πλεF, cf. πλοῖον, Lat. *fluo*, *fluen*, *pluit*, *pluvius*].

πνοιή, ἡs, f., *blast*, 98 [see πέπνυμαι].

ποθεν, indef. pron., *somewhere*, 115; πόθεν, interrog. pron., *whence?* 170.

ποθέω, v.a., *lament for*, 343.

πόθι, interrog. adv., *where?* 170. ποθι, indef. *I think*, 348.

ποιέω, v.a., *make*, 250, 387.

ποιητός, ἡ, ὁv, adj., *made*, *built*, 333, 436.

ποικίλος, ἡ, ὁv, adj., *inlaid*, *well-wrought*, 132 [cf. Lat. *pic-tus*].

ποῖος, ἡ, ὁv, interrog. adj. of *what kind?* *what?* 64, 406.

πόλεμος, οv, m., *war*, 12, 238.

*πολῆρος, g. of πόλις.

πόλιν-δε, adv., *to the city, city-wards*, 189.

πόλις, ἡs, f., *city*, 170, 185 [Curtius, 374].

πολλά, neut. pl. of πολύς=adv. *much*, 1.

πολλάκι, adv., *often*.

*πολλόν, adv., *greatly*.

Πόλυβος, οv, m., *Polybus*, father of Eurymachus, 399.

πολυ-μήχανος, οv, adj., *of many devices*, 205 [πολύς, μηχάνη].

πολύς, πολλή, πολύ, adj., *much*, usually in plural, *many*, 3, 4, etc., neut., πολύ, adv., *by far*, 113.

§ πολύ-τρητος, οv, adj., *porous*, 111 [πολύς, τρητός=pierced].

πολύ-τροπος, οv, adj., *of many a wife, ready*, 1 (better than *of many wanderings*. See note).

Πολύ-φημος, οv, m., *Polyphēmus*, son of Poseidon and Thoësa, one of the Cyclopes blinded by Odysseus.

πόντος, οv, m., *sea*, 4, 83, 197 [connected with βένθος, βάθος, Curt., 349].

πόντοι, exclamation of astonishment, etc., *O strange*, 32; of anger, *O shame!* 253.

*Ποσειδάνον, οvοs, m., *Poseidón*, brother of Zeus and Aides, lord of the sea and its storms: as he hated Troy on account of Laomedon's treachery, so he persecuted Odysseus because of the blinding of Polyphemus, 20, 68, 73, 74.

ποστ(v), 131; *ποστί(v), d. pl. of πούs, 96.

πόστις, ιοs, m., *husband*, 15, 363 [cf. πότνια, δεσπότης, Lat. *potis*, *potior*; Curt., 377].

πόστις, ιοs, f., *drink*, 150, 191 [see πίνω].

ποτε, enclitic part., *once*, 232.
πότνια, *ης*, f., *mistress, lady*, 14 [see *πόσις*].
ποτός, *οῦ*, m., *drink*, 148 [see *πίνω*].
πον, enclitic part., *perchance, I ween*, 94, 197, 199, 304; **ποῦ**, interrog. adv., *where?* 407.
πούς, ποδός, m., *foot*, 164 [Lat. *pes*, Eng. *foot*; Curt., 291].

§ **πρίαμαι**, *impf.*, **πρίαρο*, v. mid., *buy*, 430 [connected with *περδω*].

πρίν, conj., *before that*, 210 [cf. *πρό*].

πρό, adv., *before*.

προ-έντον, v. act., *told before-hand*, 37.

πρό-θυρον, *ον*, n., *porch*, 103, 119 [*πρό, θύρα*].

πρό-κειμαι, v. dep., *lie ready*, 149.

προ-πάροιθε, prep. with GEN., *in front of*, 107.

πρός, prep. with (gen., dat. and) ACC., *against*, 127.

προσ-αυδά, *impf.* -*ηόδα*, v.a., *address*, 122, 252, 336.

***προσ-έπε** = *προσ-εῖπε*, v.a., *addressed*, 178, 221.

προσ-έφη, v.a., *addressed*, 63, 156, 383.

***πρό-τιθεν**, *impf.* ind., *third plural*.

προ-τίθημι, v.a., *put before*, 112.

πρό-χοος, *ον*, f., *ewer* [*χέω* = *pour*].

πρέθ-ηβος, *η*, *or*, adj., *in the flower of her youth*, 431 [*πρώτος, ηβη*].

πρότα, adv., *firstly*, 284; *τὰ πρώτα*, *first of all*, 257.

πρώτος, *η*, *or*, adj., *first* [*πρό, πρότερος, πρώτος*].

πτερός, *εσσα*, *εν*, adj., *winged* (met.), 122 [*πτέρον, πέτομαι, penna*].

πτολεμόν, *ον*, n., *citadel*, 2 [in form (not in sense) dim. of *πτόλις*].

πτύσσω, πτύξω, v.a., *fold*, 439 [probably connected with *πετάννυμι*].

πύθομαι (v), v. mid., *rot, waste*, 161 [cf. Lat. *pus, putidus*].

***πύκτ** (v), adv., *thickly, strongly*, 333, 436 [cf. *πυκνός, πύξ*].

+**πυκι-μηδής**, *έος*, adj., *prudent, discreet*, 438 [*πύκτ* (v), *μηδός*].

πυκινώς, adv., *wisely*, 279.

Πύλος (v), *ον*, (usually f. but m., 93), *Pylos*, a district in S.W. Peloponnesse, over which Nestor ruled, 93, 284.

πυθάνομαι, v. dep., *learn, hear*; see *πεύθομαι*.

πω, enclitic part., *yet*, 196.

πῶς, interrog., *how?* 64, 171.

P' = *ῥα*.

ῥα, enclitic. See *ῥα*.

ρέζω, *ρέξω*, v.a., *do*, 46; *offer* (in sacrifice), 61 [*Fepti*-, cf. ἔρδω, *Ἔργον*].

ρέια, adv., *lightly*, *easily*, 160 [cf. *ρέδιος*].

*Ρέθρον, *ou*, n., *Rheithron*, a harbour in Ithaka, 186.

ρίνός, *oū*, f., *hide*, 108.

ρύομαι, v. dep., *save*, *rescue*, 6.

Σ' = στ. 356.

Σάμη (ā), *ης*, f., *Samē*, an isle near Ithaka, either Kephallenia or a part of it, 246.

σάφα (ā), adv., *clearly*, *accurately*, 202 [cf. *σοφός*, Lat. *sapio*, *sapor*].

σῆμα, *άτος*, n., *burial mound*, *tomb*, 291.

σιδήρος, *η*, *or*, adj., *of iron*, *iron*, 204 [*σιδηρός*].

σιδηρός (ī), *ou*, m., *iron*, 184 [cf. *Sweden* (name of country), Curt., 293].

σῖτος, *ou*, m., *wheat*, *wheaten bread*, 139, 147.

σιωπή, *ής*, f., *silence*, 325, 339.

σκέδασις, *ιος*, f., *scattering*, 116.

σκιδνάμαι, v.n., *disperse*, 274 [rt. *σχεδ-*, *σκεδ-*, cf. Lat. *scindo*, Curt., 294f].

σκιόεις, *εσσα*, *εν*, adj., *shadowy*, 365 [*σκιά*, cf. perhaps *σκότος*, Curt., 112].

σοί, dat. of *σύ*, 59.

σός, *σή*, *σόν*, adj., *thy*, 195, 402.

Σπάρτη, *ης*, f., *Sparta*, capital of Lakonia, where Menelaos and Helen lived; visited by Telemachus, 93.

Σπάρτην-δε, adv. to Sparta, 285.

σπέσος, *εος* (d. pl., *σπέσσι*), n., *cave*, 15 [Lat. *spelunca*].

σπόργυος, *ου*, m., *sponge*, 111 [cf. *fungus*, Curt., 575].

σταθμός, *οῦ*, m., *pillar*, 333 [root *STA-*].

σταη̄, στά̄ς, aor. of *Ιστημ*, *stand*, 256, 120.

*στεναχίζω, v.a., *bewail*, 243 [longer form of *στενάχω*, itself lengthened from *στένω*].

*στή̄ = *ἴστη*, aor. of *Ιστημ*, *stood*, 103, 333.

στήθος, *εος* (d. pl. *εσσι*), n., *breast*, 341 [perhaps connected with root *STA-*, *that which stands*].

στριβαρός, *η*, *or*, adj., *stout*, 100 [*στριβω*, *tread down*, cf. *στριβάς*].

στρίχας (no nom.), f., *row*, *rank*, 100 [*στρείχω*].

στυγεός, *ή*, *όν*, adj., *hateful*, 249.

σύ, *σέ*, *σολ*, *σοῦ*, pron., *thou* (in oblique cases), *thee*, 59, 220.

σύν, prep. with DAT., *together with*, 191, 362.

*σύ-θετο = *συν-έθετο*, 328.

συν-τίθειναι, v. mid., *take heed of, hear*, 328.

σφάξω, v.a., *slaughter*, 92 [root σφαγ-, cf. f. σφάξω, σφαγή].

σφέτερος, η, ον, adj., *their own*, 274.

*σφῆσις(ν), d. pl. of σφός, 34.

σφί = σφισί(ν), d. pl., *them*, 142.

σφός, η, ον, adj., *their own*, 34.

σχόμενος, σχών, aor. part of ἔχω, ἔχομαι, *holding*, 334, 157 [root ἘΧ-, ΣΧΕ-, cf. σχεδόν, Curt., 170].

T³ = τε.

τά, *which*, 97; *these things*, 118.

τάδε, from δδε.

ταλαστ-φρων, ονος, adj., *patient*, 87 [root τλα- = *bear*].

*ταμίη, ης, f., *stewardess*, 139 [connected with τέμνω, ἔταμον].

τανύω, v.a., *stretch* [cf. τείνω, *tendo*].

ταῦθι, ταῦτα, from οὗτος.

ταῦρος, ον, m., *bull*, 25 [Lat. *taurus*, Curt., 232].

Τάφιοι (ᾶ), ον, m., *Taphians*, inhabitants of Τάφος (ᾶ), 417, a small isle between Akarnania and Leukadia: they were famous seamen and also pirates, 105, 181, 419.

τάχα (ᾶ), adv., *quickly, soon*, 251.

τάχιστα, superl. adv., *very quickly*, 85.

τε, enclitic, *and*; τε...τε (καὶ, ήδε), *both...and*, 50, 165, 191, 203, 208.

τέγος, εος, n., *root, chamber*, 333 [cf. *tego*, *tectum*, Eng., *deck*].

τεῖ-θνηκε, *τεθνηκάς, pf. ind. and part. of θνήσκω, 196, 289.

τείρω, v.a., *afflict*, 342 [cf. τρίβω, Lat. *terro*, *tērēs*, *tributum*].

*τέκε, aor. of τίκτω, *bare*, 71.

τέκνον, ον, n., *child*, 64 [see τίκτω].

τελευτάω, v.a., *accomplish*, 293 [τελευτή].

τελευτή, ης, f., *end*, 249 [τέλος].

τελέομαι, fut. inf., τελέοσθαι, v. mid., *be accomplished*, 201 [τέλος].

*Τεμέση, ης, f., *Temesē*, town probably in Cyprus, with copper mines, 184.

τεός, η, ον, adj., *thy*, 295.

τέρπω, v.a., *give delight*, 347; mid., *take one's pleasure*, 258, 310, 369, 422, 423.

*τεταρπόμενος, η, ον, redupl. aor. part. of τέρπομαι.

*τε-τημένος, pf. pass. of τίω, *grieved*, 114.

*τε-τύχθαι, pf. inf. pass. of τεύχω, *is*, 391.

*τεν = τινός, *some*, 217.

τεύχω, v.a., *make ready*, 277.

τηλέ-κλυτος, ον, adj., *far-famed*, 30.

Τηλέ-μαχος, ον, m., *Telemachus*, son of Odysseus and Penelope, 113, 156, 213, 382, 384, 400.

τηλίκος, η, ον, adj., *of an age thereto*, 297.

τηλέθε, adv., *afar*, 22 [obs. adj., *τηλός*].

τί ; interrog., *why?* τι, enclitic (from *τις*), *somewhat, in any degree*, 75, 173, 202.

τίθημι, θήσω, έθηκα, *τέθεικα*, v.a., *put*, *place*, 89, 153, 321 ; *make*, 116, 223 ; mid. aor., *θέτω*, *set, put*, 132 [root and stem ΘΕ, cf. Eng. *do, deed*, Curt., 309].

τίκτω, *τέξω*, *έτεκον*, v.a., *bear, bring forth*, 71.

τιμή, ης, f., *honour*, 117 [*τι-*, Curt., p. 488].

τιμήεις, *εσσα, εν*, adj., *valuable*, 312 ; comparative *-έτερος*, *more honourable*, 394 [*τιμή*].

τίνεις ; *who?* 172.

τί-πτε ; = *τι πτοει* ; = *κατὰ τι πτοει* ; 225.

τίς ; *who?* 170.

τις, enclitic, *any, some*, 166, 215 [*quis*].

τίσις, ιος, f., *vengeance*, 40 [*τιω*].

τίω, v.a., *honour*, 432.

τλαίης, opt. of *τλῆναι*.

τλῆναι, v.a., *endure*, 288 [root *TLA* = *bear*].

τόδε, neut., from *δε*.

τοι, enclitic, *assuredly*, 203.

τοι = *tibi*, 170, 179, 200, 214.

τοι = *who*, 23, 67 ; *τοι δέ, while others*, 112 ; *and they*, 250.

τοι-γάρ, *well then*, 179, 214 (to begin a speech).

τοῖος, adv., *so, θάμα τοῖος*, 223 [223 ; *so mighty*, 257 ; *so noble*, 343].

τοῖος, η, ον, adj., *such, shading its meaning, according to context*, e.g., *so strong*.

τοι-ός-δε, *ἥδε, δνδε*, *stronger than τοῖος, such, so excellent*, 371.

τοι-ούτος, *αὐτη, οὗτο*, adj., *such, 47*.

τοκεύς, pl. *-ῆτες*, m., *father*, 170 [*τίκτω*, pf. *τέτοκα*].

τοκήεις, nom. pl. of *τοκεύς*, *sires*.

τολυπεύω, aor. **τολύπευσα*, v.a., *wind up, finish*, 238 [*τολύπη* = *a ball of carded wool*].

τόξον, ον, n., *bow* [akin to *τίκτω*, *έτυχον* ; see *τεκ-*, Curt., p. 58].

τό πάροιθεν, adv., *heretofore*, 322.

τόσον, adv., *so greatly*, 62.

τόσος, η, ον, *so great*, 206.

*τόσσοι, αι, α, adj., *so many*, 248 [= *τόσαι*].

τότε, adv., *then*.

τράπεζα, ης, f., *table*, 138 [= *τετρά-πεζα*].

τρέπω, *τρέψω*, *έτρεψα*, v.a., *turn*.

τρέφω, v.a., *nurse*, 435.

τρεψάμενος, *η*, *ov*, aor. part. of
τρέπομαι, *betake oneself to*,
422.

τρητός, *ή*, *ov*, adj., *bored with holes*, in order the more easily to pass the straps through by which the bed was held up, 440 (see note) [root *τρα*=*pierce*].

Τροίη, *ης*, f., *Troy*, a town and district on the N.W. coast of Asia-Minor; Paris, son of Priam its king, carried off Helen thither, and so caused the Trojan War, 2, 62, 210.

τρύχω (v), v.a., *consume*, 248; *harass*, 288 [connected with τρύω, *τείρω*].

Τρώες, *ων*, m., *Trojans*, inhabitants of Troy.

τύμπος, *ον*, m., *tomb*, 239.

τυτθός, *ον*, adj., *little*, *young*.

τῷ, d. of δ, *ή*, *τό*, *in which*, 17; *with which*, 109.

τῷ, adv., *in which case*.

‘Υβρίς, v.n., *wax wanton*, 227 [ὑβρίς].

ὑβρίς, *ιος*, f., *insolence*, *ὑβριν* *εχειν*, *behave insolently*, 368 [probably connected with ὑπέρ, as *superbus* with *super*: Curt., 392].

ὕγρη, *ης*, f., *sea*, 97 [Lat. *umor*, *uvidus*; Curt., 158].

ὕδωρ, *άτος*, n., *water*, 110 [cf. *udus*, *unda*, Curt., 300, 604].

νίός, *οῦ*, m., *son*, 88, 181, 383.

ὑλήις (v), *εσσα*, *εν*, adj., *woolly*, 186, 246 [cf. *silva*; Curt., 559].

ὑμαῖς, pl. of *σύ*.

ὑμ-έτερος, *η*, *ov*, adj., *your*.

ὑμός, *ή*, *ον*, adj., *your*, 375.

ὑπατος, *η*, *ον*, adj., *highest*, 45, 81 [= ὑπέρατος, cf. *μέσα τος*, *νέατος*].

ὑπ-έμενε, aor. of ὑπο-μένω, 411.

ὑπ-έμνηστε(v), aor. of ὑπο-μιμησκει, 321.

ὑπέρ, prep. with ACC., *beyond*, 34, 35; with GEN., *over*, 137.

ὑπέρ-βιος, *ον*, adj., *outrageous*, 368 [*βία* - *violence*].

‘Υπερ-λων (i), *ονος*, m., *son of the high*, bye-name of the sun, 8, 24 [patronymic of ὑπερος, not derived from ὑπέρ, *λών*].

ὑπερ-φίαλος, *ον*, adj., *overbearing*, 134 [connected with ὑπερ-φυῆς].

ὑπερ-φιάλως (ά), adv., *overbearing*, 227 [ὑπερφίαλος].

ὑπερφία = ὑπερφά.

ὑπερωιόθεν, adv., *from her upper chamber*, 328.

ὑπερφόν, *ον*, n., *an upper chamber*, 362, where Penelope and her maidens slept, worked, etc. [ὑπέρ].

ὑπνος, ου, m., *sleep*, 364 [Lat. *somnus, sopor*, Curt., 391].

ὑπό, prep. with (acc., gen. and) DAT., *under, beneath*, 96, 186; adv. of place, *underneath*, 131.

ὑποθίσματι, fut. of ὑποθίσματι, 279.

ὑπομένω, v.a., *wait*, 411.

ὑπομνήσκει, v. impers. (with acc. of person, gen. of thing), *it reminds one of*, 321.

ὑποπεράννυμι, aor., -περάσσας, v.a., *spread beneath* (tmesis), 131.

*ὑποπεράσσας, part. of ὑποπεράννυμι (= ὑποπεράσας).

ὑποτίθεμαι, v. mid., *counsel, suggest* (with dat. of person).

ὑψ-αγόρης, ου, m., *boaster*, 385 [ὑψι, ἀγορεύω].

ὑψ-ηλός, ἡ, ὁν, adj., *high*, 126, 330 [ὑψι, cf. ὑπέρ].

Φάρμακον, ου, n., *drug*, 261.

*φάτο = ἔφατο, from φημι.

φέριστρος, η, ον, adj., *most excellent* (ironical), 405 [φέρω].

φέρω, οτσω, ἔφεγκα, v.a., *bear, carry*, 97, 127; *bring*, 136, 139, 283, 408 [root BHAR, cf. Lat. *fero, fortis, fortuna*, Curt. 411].

φεύγω, pf. pass. with active meaning, πεφυγμένος, v.n., *escape*, 18, 64.

φημι, v.a., *say*, 215, 391, mid., 381 [lit. *bring to light*, cf. φάος, φαίνω, *fama*].

Φήμιος, ου, m., *Phemius*, the minstrel who sang among the suitors by compulsion, 154, 337.

*φῆστι = φῆ, subj. of φημι, 168.

φθινόθι (ὗ), v.a., *consume*, 250.

φθονέω, v.n., *grudge*, 346.

*φιλέσκει, iterative of φιλέω, 264, 435.

φιλίω, v.a., *love, kindly entreat*, 125.

φιλ-τρεπτος, ον, adj., *lover of the oar*, i.e., *maritime*, 181.

*φιλήσται, fut. mid. (in pass. sense) of φιλέω.

φιλος (ι), η, ον, adj., *dear, pleasing*, 82; in combination with κῆρ and ἡτορ = *my*, 341; *thy*, 60, 310, 316; *his*, 114.

Φόρκυς, ὕνος, m., *Phorkus*, a sea-god and father of Thoësa, 72.

φορμίω, v.n., *play on the lyre*, 155 [φόρμιγξ].

φράζομαι, f., φράσσομαι, v. mid., *consider, devise a plan*, 269, 294; 205.

*φράσσεται = φράσεται, 205.

φρήν, φρένος, f., *mind*, 204 usually plural, 115, 328.

φρονέω, v.n., *think*, 118; *be disposed*, 43, 307 [φρῆ].

φύντες. See ἐμ-φύντες, 381 [cf. Lat. *fuli*].

φωνέω, v.a., *speak* [akin to φημί (q.v.), φαίνω].

φώς, φωτός, m., *man*, 324, 355 [gifted with speech, cf. φημί].

χαίρω, v.n., *rejoice*, 311; imper., χαῖρε, *hail*, 123 [Sanskrit, GHĀR, cf. χάρις, *gratus*].

χαλεπός, ἡ, ὥν, adj., *savage, cruel*, 198.

χάλκεος, η, ον, adj., *brass*, 104 [χαλκός].

χαλκ-ήρης, ες, adj., *bronze-tipped*, 262 [χαλκός, root AR = *fit*].

χαλκός, ου, m., *bronze, copper*, 99, 184.

χαλκο-χιτών (ι), ωνος, adj., *bronze-coated, i.e., with bronze coats of mail*, 286.

χάριζομαι, v. dep., *give freely*, 61, 140 [χάρις].

χειλος, eos, n., *lip*, 381 [χάω, Lat. *hio*].

χείρ, χειρός, f., *hand*, 146, 153, 254.

§ χέρνιβ-, f., *water for the hands*, 136 [χείρ, νίζω].

χειναι, inf. aor. of χέω.

χέω, χεινα, v.a., *heap up*, 290.

χθών, χθονός, f., *land, earth*, 196 [root ΧΑΜ-, cf. χαμαι, *humus*, Curt., 183].

χιτών, ωνος, m., *tunic*, 437, 439 [semitic word, cf. *cotton*].

χόλος, ου, m., *anger*, 78, 433 [χολή = *gall*, *sel*, Curt., 200].

χαλδώ, pf. pass., κεχόλωμαι, v.a., *enrage*, 69 [χόλος].

χράμαι, pf., κέχρημαι, v. dep., *long for*, 13.

χρέος, eos, n., *business*, 409.

χρέω, subst. fem. (monosyll., *necessity*, 225 (see note).

χρή, v. impers. (with acc. of person, gen. of thing), *it is lacking*, 124; *it is fitting*, 296.

χρίομαι, v. mid., *besmear*, 262 [lit. *touch lightly*, Lat. *fricare*].

χρύσειος, η, ον, adj., *golden*, 97, 137 [χρυσός].

χρυσός, ου, m., *gold*, 165 [root GHĀR = *yellow*; χρυτ-ya, Peile, p. 134, Curt., 197].

χέρος, ου, m., *spot*, 426 [connected with root ΧΑ-, cf. χωρά].

ΨΥΧΗ, ἡς, f., *life*, 5 [connected with ψύχω = *breathe*, cf. πνεῦμα and πνέω, Lat. *anima*, and root ΑΝ-, Peile, p. 142].

"Ω πότποτ, *out and alas*, 32, 253.

δ, sign of voc., Ο, 45, 81.

δ, *his*, 240, 308.

δ, from δς, ή, δ, *who, which*.

<p>*Ωγυγίη, <i>ης</i>, f., <i>Ogygia</i>, the fabled island of Kalypso, identified by the ancients with Gozzo near Malta.</p> <p>ἄδε, adv., <i>thus, as thou seest</i>, 181, 236 [δ-δε].</p> <p>*ἄδνσσο (τι), aor. mid., second singular of ἀδνσσομαι, 62.</p> <p>ἄττεν, aor. of ὄγω, 436.</p> <p>ἄκν-μόρος, <i>ον</i>, adj., <i>soon to die</i> [ἀκύς, μόρος].</p> <p>ἄλετο, aor. mid. of ἀλλῦμι.</p>	<p>ἄς, adv., <i>thus</i>, 6, 42, 166 [= τώς].</p> <p>ἄς, conj., <i>as</i>, 35, 200; <i>that</i>, 87 [δς].</p> <p>ἄς τε, adv., <i>to such an extent</i>, 227; <i>like as</i>, 308.</p> <p>ἄχετο, impf. of ἄχομαι, 260.</p> <p>ἄψ, ἄπτος, f. <i>face</i>, 411 [root ἄπ-, cf. δύμα].</p> <p>*Ωψ, *Ωπός, m., son of Peisenor, father of Eurykleia, 429.</p>
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